THE PSALMES of Dauid,

TRVELY OPENED

and explaned by Paraphraſis, according to the right ſenſe of euery *Pſalme. With large and ample Arguments* before euery pſalme, *declaring the true vſe therof.*

TO THE VVHICH IS ADDED A briefe Table, ſhewing wherevnto euery *Pſalme is particularly to be applied*, according to the direction of M. BEZA and TREMELIVS.

Set foorth in Latine by that excellent *learned man* THEODORE BEZA. And faithfully tranſlated into Engliſh, by ANTHONIE GILBIE.

¶ Our fathers called vpon thee and vvere deliuered: they truſted in thee and vvere not confounded. PSAL. 22.5.

AT LONDON,
Printed by Iohn Hariſon and Henrie Middleton,
1580.

TO THE RIGHT HONOVRABLE AND VERTVOVS LADY, THE LADY KATHERINE, Counteſſe of Huntingdon, mine eſpeciall good Lady, Grace and peace in Ieſus Chriſt our Sauiour, *all ſufficient.*

IGHT honourable my ſinguler good Lady, I can write no pleaſant thinges, the which the great States much deſire, neither any eloquent termes which this world doeth require, but as your honour doeth knowe my rude ſimplicitie, (yet through Gods great mercy alwayes grounded vppon his infallible veritie) it pleaſeth your honour to giue me leaue ſometimes to write vnto you: And nowe hauing gathered ſome profite my ſelfe, by a booke of that excellent man Theodore Beza written in latine, and dedicate to my moſt honorable Lord: ſo am I bold to put foorth ſome part of the ſame into engliſhe, which I thought moſt expedient for you, and to preſent it to your honour with this ſhort preface. The which though it be ſhort and rude, yet do I beſeech your honour to conſider it, as a preparatiue to moue your godly minde to the more diligent meditation of theſe Argumentes of the

Pſalmes

Pſalmes, which are verie profitable, and to this Paraphraſis, which is, a brieſe & a plaine declaration of the meaning of the holy Ghoſt, who did endite the Pſalmes, and ſet them foorth by his ſecretaries, Dauid and others, as ſhall appeare in their places. Firſt then I beſeech your honour to conſider the ſtate of our time, and compare it with former times, that we may ſee what is like to come vppon vs, vnles we do watch & pray, and bring foorth the fruites of vnfeigned repentaunce. We doe read in the hiſtories of the kings of Iudah who were the deare people of God, how that after the death of Manaſſes, that Idolatrous and cruel king, who had brought in Idolatrie againe after that his father Hezekias had reformed religion, Amon raigned but two yeares, whē God in mercie ſtirred vp good Ioſias, who reſtored the religion, and brought it againe to full perfection, and made a couenaunt betwixt the Lord and the people, and all the people ſtode to the couenant. 2. Kings. 23. 3. the which true Religion was continued 31. yeares, euen all the time of Ioſias, yet is it written in the 2. King. 23. verſes 25. 26. 27. like vnto Ioſias was there no king before him, that turned to the Lorde with al his heart, and with all his ſoule, and with all his might, according to all the lawe of Moſes, neither after him aroſe there any like him. Not-

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withſtanding the Lord turned not frō the fearcenes of his great wrath, wherewith he was angry againſt Iudah, becauſe of all the prouocations wherewith Manaſſes had prouoked him. Therfore the Lord ſaide, I will put Iuda alſo out of my ſight, as I haue ſent away Iſrael, and will caſt of this citie Ieruſalem, which I haue choſen, & the houſe whereof I haue ſaide, my name ſhall be there. Againe 2. Kings 24. 3. Surely by the commaundement of the Lord came this vppon Iudah, that he might put them out of his ſight, for the ſinnes of Manaſſes, according to all that he did, and for the innocent blood that he ſhedd (for he filled Ieruſalem with innocent bloode) therefore the Lorde woulde not pardone it. The which terrible wordes and threatenings againſt Gods choſen people, when I read them, they cauſe me to tremble and feare for our ſtate here in Englande. And I doe earneſtly requeſt your honour and all that feare God, diligently to meditate theſe and ſuch like places of the holy hiſtories, which I omit for breuitie ſake. For beſides that our religion is not yet brought to full perfection in theſe 21. yeares (the which thing I feare will be laide to our charge) the horrible ſinnes of former times are not yet purged with true teares of repentaunce. For many do yet carie their Idols in their hearts, many doe waite for

the occaſion to ſhew the like cruelty that they did before: fewe doe feele how horribly they did offend Gods ſacrate maieſtie in erecting of Idoles contrary to Gods holy commandement, eſpecially in kneeling downe and worſhipping that wafer cake, the vileſt and weakeſt idol that euer was imagined vppon the earth, both for the ſmalnes of the ſubſtance, and the huge heapes of errours therein maintained. The moſt part make that their reuolting vnto Antichriſt, and renouncing of the Goſpell of Chriſt in Q. Maries time, but a laughing matter. Two or three or none, doe worthily lament their fall with Peter. Wherefore I can not but feare I *ſay, leaſt the like puniſhment will come vppon vs for the like ſinnes committed in the dayes of Q. Marie, for all our outward ſhew of religion, as came vppon Iudah for their former ſinnes committed in the time of Manaſſes. Therefore haue we great cauſe to pray vnto the Lord our God to be mercifull vnto vs, to our Queene, and Country: that ſo by earneſt praiers either we may turne away his fearce wrath from vs altogether, or at the leaſt with our Ezekias (our gratious Queene I meane) to obteine that it come not in our dayes.*

To this purpoſe is this booke of the Pſalmes moſt neceſſarie for euerie Chriſtian, not to reade them for faſhion and cuſtome onely, either

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in a known or vnknowen language, which were
to take the name of God in vaine, but to medi-
tate them in their heartes, and ſo by earneſt &
continual inuocation and hearty prayers to moue
the Lord our God to mercies, as his holy ſeruants
haue by the like meanes alwayes found mercy
before vs. For whereas all other ſcriptures doe
teach vs what God ſaith vnto vs, theſe prayers
of the ſaints doe teach vs, what we ſhall ſay vnto
God, and how we muſt prepare our ſelues to ap-
peare before his maieſtie, both in proſperitie and
aduerſitie: and therfore are they dayly to be vſed
with great reuerence and humilitie. And ſurely
theſe arguments, & this paraphraſis of the pſal-
mes ſet forth of late by that great learned man
Beza, do ſo liuely paint forth the zealous & fer-
uent prayers, which both the whole Church gene-
rally, & the ſainter of God particularly haue v-
ſed from time to time, that we haue great cauſe
to praiſe God that hath giuen vs ſuch patternes
and examples at this preſent, to ſtirre vp our dull
hearts to the ſenſe of our ſinnes, to feare Gods
iudgements, & to ſeke for mercy betimes. And if
it pleaſe god to giue vs this grace, thus to do vn-
feignedly, & without all hypocriſie, of this are we
ſure, that though we can not turne away the ge-
nerall plagues that are threatened & ſeene to
hang ouer England: yet that all we that can be

ſtirred vp with like affections with theſe ſaints of God, our fathers and brethren of old, to vtter our miſliking & loathing of our own ſins, & of the ſins of the people, & ſo ſeeke for Gods mercies, ſhalbe marked to ſaluatiõ, whẽ the plagne cõmeth, as god himſelf hath promiſed. Ezek. 9. Yea though the peruſing of theſe Pſalmes can worke no more in vs, but to cauſe vs to cõſider how far we are frõ that zeale of Gods glory, that deſire of building his houſe, that comfort of his word & ſacramẽts, that vprightnes of life, that faith, hope & patiẽce in afflictions, that was in Dauid and the other ſeruants of God, that made theſe Pſalmes, & ſo bring vs to ſome more earneſt deſire, & longing for the ſame vertues: yet will they be verie profitable vnto vs, to be diligently read and well weighed in our minds. And theſe Arguments & Paraphraſis giuing the true ſence of the pſalmes in ſo plaine words (as no man hath done before) will greatly further vs to ſuch godly meditations. Now as the latine Pſalmes of Beza belong to my moſt honorable lord by right, as dedicate & ſent vnto him from far, ſo theſe engliſh Pſalmes trãſlated at home by one of your ſeruauntes (who is wholy my lords & yours in the ſeruice of the great Lord) do by as good right pertaine to your honour, who but by ſome ſuch meanes of tranſlation can haue ſmal commoditie of the others, al-

though

though you haue ſome propertie therein, becauſe it is my lords your husbands, to whom if mine old forworne rude ſimplicity vnfit for this fine world could haue brought forth any thing worthy his honour, I would not haue bene ſo long ſilent. But I humbly beſeech both your honours to take thus in good part this poore mite, as that of the wydow, which did teſtifie her greate good will in a right ſmall matter. And as I am moſte bound, I will pray for you both, that God our merciſull father for his Chriſtes ſake would vouchſafe to graunt you to read the Pſalmes of Dauid, and to meditate them by the ſame ſpirite with Dauid, whereby ye may feele true comfort in all troubles of minde and body, as did Dauid, and ſo in in the end be crowned in the heauens with Dauid, and raigne for euer with Chriſt, our ſpirituall Dauid in euerlaſting glory. Amen. Aſhby 7. of. Iarch. 1579.

Your honours moſt bound alwayes to commaund in the Lorde. *Ant. Gilby.*

THE EPISTLE TO *the Reader.*

EEING among humaine affaires, thoſe men which haue good cauſes & ſound reaſons for their enterpriſes, are of greater authority and more able to perſuade a reaſonable man, then they that can render no other account, but either their owne affectionate opinion for a cauſe ſufficient, or their ſelfe will, how vnreaſonable ſoeuer, for an inuincible argument, or in a word their heady raſhneſſe for a lawe that may bee in no wiſe gainſaide, therefore the tranſlatour thinketh meete to ſhewe ſome reaſon of hs doings, that that thing which was moſt forceable to draw him to this tranſlation (who otherwiſe for his age is very vnfit to take ſuch paines) might ſomewhat preuaile both to moue other that are more apt for ſuch matters to do the like, & thee alſo the Chriſtian reader to a more attentiue conſideration of thoſe things, that are moſt diuinely ſet foorth in this booke. Wherefore theſe two cauſes eſpecially brought him to take this work in hand. Firſt loue to his vnlearned country men. Secondly, the excellency of the work it ſelf. For conſidering that the Pſalms in Engliſh are in many places read rather for taſke as it were, & for faſhion ſake, then for good deuotiõ and with vnderſtanding, whiche the ſpirite of God commandeth in all partes of diuine ſeruice and becauſe that to reade that which a man neither yet vnderſtandeth nor ſeeketh

keth ordinary meanes whereby he may vnderſtande is a plaine contempt of the thing that is red, in that it noteth want of care, and therefore defect of loue, and conſequently the hypocriſie of him that ſerueth god careleſly. Againe (ſuch is the miſerable ſtate of our nation) ſeing that euery congregation hath not a ſufficient paſtor to explaine and interpret theſe Pſalmes, as (alſo other places of ſcripture) with liuely voyce of mā (the principal and chefe way that ought to be in the Church to edifie the conſciēce, and to build the faith), therefore the tranſlater receiuing this booke which was come from farre, euen from a ſtrange country, & in a language vnknowen to the multitude, he was moued none otherwiſe thē as a louing friende is wont to impart to his louers that thing, which he knoweth may be profitable to many, & ſo ſet forth in our vulgar ſpeach that thing whereof otherwayes they that haue greateſt neede, ſhould haue reaped the leaſt cōmodity, in ſo much as now euē the ſimpleſt pore man for a ſmall peece of money, may by diligent reading in this booke of that rare man Theodore Beza atteine to a better vnderſtanding of theſe holy Pſalmes of Dauid, then in old time (by the report of the Ancient) the great learned men were able, by the peruſing of many of the great doctors of the church. Further ſith we ſee this alſo by dayly experiēce, that whatſoeuer we know whether it be in flying newes touching this or that matter, whereof mans minde is ſo deſirous, or elſe euen in the Artes and Sciences which are gotten by great exerciſe and long practiſe, a man taketh a litle or no pleaſure in them ſo long as he keepeth them to him ſelfe, and maketh no man priuie to them, but ſo ſoone as he vttereth them

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to others whom he loueth, then his ioy and pleaſure encreaſeth, & he accounteth his owne knowledge ſo much the greater, the more that he hath participated it vnto other. Euen ſo this Tranſlater hauing vewed this book through out, could not be ſilēt, but receiuing ſo great comforts him ſelfe thereby, tooke in hand (God giuing thereto good ſucceſſe) to make it manifeſt alſo to the cōmon ſorte, that they might all reioyce together in the Lordē, hauing founde ſo pretious a Iewell which hath afore time bene hid from our forefathers, and is in our dayes reuealed vnto vs by the goodneſſe of God: And he thinketh his labour well beſtowed and his knowledge and comfort greatly augmented, and aboundance of fruit redounding to him ſelfe, if his godly purpoſe be well accepted, that is, if it be generally receiued and reuerently embraced (as by righte it ought) of them of whome chiefly in his trauel he had reſpect: now as concerning the matter that is tranſlated, we neede not ſpeake many wordes, it of it ſelfe being plentifully garniſhed with moſt heauenly ſentences, as with moſte precious margarites and furniſhed with all thinges neceſſary either for inſtruction touching this preſent life, or for a preparation to the worlde to come, is ſufficiently able to commende it ſelfe to the godly reader: onely this I ſay, that whereas there bee two ſpeciall kindes of explayning the ſcriptures, one in long Commentaries, another by Paraphraſis, that is, by giuing the full ſence and meaning of the holy ghoſte in other words, as briefly as may be, this later is very ancient (as we may ſee by that moſt ancient Chalde Paraphraſt, who ſeemeth to haue written before any of the Hebrew Rabbines) & moſt ſafe to certify

eiſy the conſcience, when euery thing appeareth plainely to anſwere the very text and originall, and muſt needes be moſte profitable, becauſe it giueth that mattter in few words, which many times can not be learned by long Commentaries. Therefore I doe exhort you good Chriſtian readers deepely to conſider, and thankfully to receiue this Paraphraſis of that greate and godly learned man Theodore Beza, as a moſt profitable booke for the vnderſtanding of the Pſalmes. So ſhall both your owne knowledge reaped of the laboures of others be much augmented, & many to take the like paines wil be encouraged, when they ſhall perceiue a godly commodity ariſing to counteruaile & recompence their trauell emploied for the encreaſe of the kingdom of Chriſt, whome I beſeech to direct all his pore flocke in the whole time of their pilgrimage to cleaue vnto him their ſhephearde and ſafe keeper, and that he woulde ſende it comfort, ſufficient to ſtrengthen the hearts of his childrē againſt al the miſerie and calamities that may befall. Amen.

THE PSALMES DIGESTED INTO a briefe table, and brought to certain principall heades, according to the direction of M. Beza.

The generall matter of this whole booke of PSALMES, concerneth

- *Doctrine only: as Psalme* 1.14.15.19.24.29.32.36.37.45.49.50.53.73.77.87.90.95.107.110.125.127.133.134.
- *Doctrine*
  - *Politicall: as psal.* 72.101.
  - *Ecclesiasticall, as* 78.
  - *Domesticall: as psal.* 128.
- *Prophecie: as Psalme* 2.117.
- *Doctrine and Prophecie, as Psal.* 40.97.98.
- *Prayer: as Psal.* 3.5.6.7.12.13.17.20.25.26.28.31.35.38.43.44.51.54.55.56.57.59.70.71.74.79.80.83.84.85.86.88.89.109.115.119.120.123.130.132.140.141.142.143.
- *Prophecie and Prayer: as Psal.* 22.69.
- *Cosolation: as Psal.* 4.11.27.39.42.52.58.93.94.99.102.106.112.121.122.131.137.139.
- *Prayer and Consolation: as Psal.* 10.
- *Thankesgiuing: as Psal.* 8.9.21.23.30.67.75.76.81.82.92.100.103.104.105.111.113.114.116.118.124.126.129.135.136.144.145.146.147.148.149.150.
- *Doctrine and Thankesgiuing: as Psal.* 34.
- *Thankesgiuing and Prophecie. as Psal.* 16.18.96.
- *Victories or Triumphes* 46.48.

The residue of the Psalmes which be not particularly applyed to any of the former heads by BEZA, haue this relation by TREMELIVS, to

- *Doctrine* 62.91.
- *Prayer and Doctrine.* 63.64.
- *Prayer.* 60.61.108.
- *Prayer and Praise.* 41.138.
- *Praise.* 65.
- *Thankesgiuing and Praise.* 66.

THE PSALMES OF the princely Prophet DAVID, as they are ſet foorth by that moſt excellent man of this age, *Theodorus Beza.*

PSALME. I.

The Argument.

This Pſalme is a declaration of mans chiefe felicitie, vvhereof theſe be the principall pointes: 1 That they go farre aſtray from the mark of true bleſſednes as many as go the vvay that mē commonly vvalke, becauſe men are euill of their ovvne nature, and of euill become vvicked, & at the length they grovv to be contemners of the Lord him ſelfe. 2 That vve muſt learne that right vvay of God alone, & that out of the doctrine vvhich he hath giuē vs, vvherin vve ought to meditate day & night. 3 That very many & mightie ſtormes & tempeſts do aſſaile him, vvhich is entred into this vvay, but he is like a goodly faire tree, planted by the riuer of vvaters, vvich being vvatered vvith continuall moyſtneſſe, is alvvayes greene, and bringeth foorth fruit in due ſeaſon and all things turne to his commoditie. 4 On the contrarie part, that the vvicked are like vnto chaffe, vvhich euen the leaſt blaſt of vvind ſcattereth abroad. 5 That then this difference ſhall truely appeare, vvhen God ſitting on his iudgement ſeate, ſhall giue vnto the iuſt eternall bleſſe and felicitie. But as for other, they ſhall not be able to abide the ſight of the Judge, neither ſhall they ſtand in the aſſembly of the righteous. 6 That it ſtandeth for a certaintie, that God is iuſt, and therefore alloweth the manners of the godly, but the vvay of the vvicked bringeth them to euerlaſting deſtruction.

The Paraphrasis.

1 BLESSED is the man that neyther aſketh counſell of euil men for the framing of his life, nor ſtandeth in that way that is vſed of the wicked, nor ſitteth with thoſe that deride the Lord.

2 But whoſe whole delight is fixed in the law of the Lorde, the which he conſidereth in his mynde day and night.

3 Such one is like to a tree planted by the riuer of waters, which beareth fruite in due ſeaſon, and neuer fadeth or corrupteth: and what ſo euer he doth, hath a proſperous end and ſucceſſe.

4 The wicked are in a farre other caſe, being like to chaffe which the winde driueth here and there.

5 For neyther the vngodly ſhall be able to ſtand before God the Iudge, nor the wicked in the aſſembly of the righteous.

6 For God approueth and alloweth the life of good men, but the life of the vngodly leadeth them to perdition.

Psalme II.

The Argument.

This Pſalme vndoubtedly is a prophecie of Chriſt vnder the figure of Dauid, as the Apoſtles do expound the ſame, Actes 4.15. & 5.33. & Heb.1.5. & 5.5. declaring and propheſying that like as Dauid after many and long battailes, at the length attayned the kingdome promiſed, the borders therof being farre abroad dilated: euen ſo is Chriſt very God and very man,

man, appointed by his father to be the king of the vvhole vvorld. Yet shall all sortes of men, high and lovve conspire and band themselues together to hinder that decree: but in a moment they shall be ouercome, and he shall be crovvned in the very citie of Ierusalem euen vpon the throne of his crosse, and shall arise againe and ouercome death, & shal spread the borders of his Empire to the vttermost coastes of the vvorld. Wherefore they shall all perish, vvho so euer shall not vvillingly come vnder his obedience: and they shall be most blessed, vvho shall embrace him vvith due reuerence. This Psalme then doth appertaine to euery member of the Church, in as much as all the godly must be conformed to Christe their head.

THE PARAPHRASIS.

1 WHY doe the heathen rage, and the people mutter vaine things?

2 Why do the Kings and earthly Lords assemble, and the Princes consult against the Lorde and against the King that he hath appointed?

3 Let vs breake their bonds say they, & shake off their yoake.

4 But he that inhabiteth the heauens, derideth them: the Lorde I say, will mocke them and deride them.

5 Then in his wrath will he call vnto them, and terrifie them in great rage.

6 For I, shall he say, haue annoynted this my king to reigne vpon my holy mount Zion.

7 And the king shal say againe, I will declare what the Lord hath decreed of me when he thus spake, Thou art my sonne in deede, this day haue I begotten thee.

8 Aſke of me, and I wil giue thee the heathen for thine inheritaunce, and the ends of the earth for thy poſſeſſion.

9 Thou ſhalt breake them with an yron ſcepter, and cruſh them into pieces like a potſheards.

10 Nowe therfore be wiſe, O ye Kings: be learned, O ye Iudges of the earth.

11 Worſhip the Lord and doe him reuerence, & reioyce in him with feare and trembling.

12 Worſhip this his ſonne leaſt he be angrie, and ye ſoudenly periſh, euen when his wrath ſhall flame foorth, O then ſhall they be bleſſed that truſt in him.

PSALME III.

The Argument.

This thirde Pſalme vvas made by Dauid, vvhen by the ſouden conſpiracie of his ſonne Abſalom, being driuen foorth of his citie and kingdome, he ſeemeth vtterly vndone: and he teacheth by his example, that euen thē vvhen God doth punish our ſinnes, yet vve muſt call vpon him vvith earneſtneſſe and faithfull confidence, euen in our moſt extreame daungers, reſting partly vpon his powver, partly vpon his loue declared vnto vs in the Goſpell.

THE PARAPHRASIS.

1 HOW many doe vexe and trouble me O Lord, how many do riſe vp againſt me?

2 Howe many do ſay of me? *His God can not helpe him.*

3 But thou Lorde art my ſhield on euery ſide, my glory, and the lifter vp of my head.

4 I called vpon the Lord, and he heard me out of his holy hill.

5 I lye downe therefore and take my reſt, and awake

awake againe, for the Lord defendeth me.

6 Though many thouſands be aſſembled and compaſſe me round about, I will not be afrayde.

7 Come foorth O Lord, ſaue me O God: doutleſt thou haſt ſmitten all myne enimies vpon their iawes, and haſt broken their teeth.

8 It is the Lorde that deliuereth his people, and this is nowe thy people that feeleth thy bleſſing and mercy.

PSALME IIII.

The Argument.

This Pſalme doth teach the vvhole Church and euery member of the ſame, that vvhen the vvicked doe rage, vve ought not only not to diſpaire or be diſcouraged, but rather boldly to reproue our aduerſaries, reſting vpon the powver of God, vvhereof vve haue had ſo oft experience, and truſting to the goodneſſe of our cauſe, and chiefly to the moſt aſſured promiſes of the life to come, vpon the vvhich vve muſt alvvayes haue our eyes bent, and neuer depend vpon the tranſitorie commodities of this vvorld.

THE PARAPHRASIS.

1 ANſwere me when I crye and call, O Lord, the iudge of myne innocencie. O thou that haſt brought me ſo oft out of diſtreſſe, haue mercy vpon me, and heare my prayers.

2 O ye ſonnes of men, howe long will you labour to diſtaine myne honour, reioycing in vanitie, and take counſel of things that ſhall neuer come to effect.

3 For be ye ſure, that it hath pleaſed God to exalt me aboue others, and to embrace me with his ſpecial grace and fauour. The Lord wil heare

me when that I call vpon him.

4 Tremble yé therefore and ſinne no more, ponder theſe things in your myndes, and meditate the ſame with your ſelues in your beds.

5 And worſhip the Lorde with due worſhip, and truſt in the Lord.

6 Many do ſay, howe ſhall vve grovve vnto wealth & riches? But we deſire O Lorde, that the light of thy countenance may ſhine vnto vs.

7 For farre greater is this inward ioy which thou giueſt vnto me, then is theirs when their vintage and harueſt are moſt plenteous.

8 I wil therefore quietly lye downe and take my reſt, for thou only O Lord doeſt keepe me in ſafetie.

PSALME V.

The Argument.

This Pſalme is alſo a prayer, and teacheth theſe rules of prayer vvhen any is vniuſtly afflicted. That is to ſay, That vve muſt pray earneſtly, and ſet this againſt all doubt of Gods good vvill tovvardes vs or of his povver, that he is our God and our King, and our impaciencie is to be bridled vvith this conſideration that the nature of God can not ſuffer the vvicked vnpunished. vvherefore the more cruell that the enimies appeare, the more neare and more certaine is their deſtruction. Finally, that vve ought not herein to conſider the punishment of our enimies, neither our ovvne commodities: but only the glory of God in our prayers, ashe for this cauſe vvill not fayle to bleſſe vs.

THE PARAPHRASIS.

1 HEare what I ſay O Lorde, vnderſtand myne inwarde meditation.

2 Giue eare vnto my crie, my king and my God: for thou art hee to whome I doe preſent my prayers:

3 Heare my voyce early in the morning. For dayly in the morning will I prepare my ſelfe to pray vnto thee, and as out of a watche tower waite for thee.

4 For thou art not he, O God, which delighteſt in wickednes, neither wilt thou allowe any wicked perſon.

5 The proud ſhall not ſtande in thy preſence, thou hateſt all them that are giuen to wickedneſſe.

6 Thou deſtroyeſt all lyers, and abhorreſt O Lorde all the cruell and deceiptfull perſons.

7 Wherefore I truſting in the greatnes of thy goodneſſe will enter into thy palace, and I will worſhip thee in thy holy place with feare.

8 Therefore thou O mercifull deliuerer of all thine, ridd me that am oppreſſed from mine enemies, and make ſtreight the way wherein I may walke ſafely before thee.

9 For none of them doth ſpeake any thing ſincerely and vprightly, they haue a thouſand fetches in their heartes to doe hurt, their throte is like an open ſepulchre, their toung with faire wordes doth only flatter.

10 Condemne them O Lord, and cauſe them to fayle of their purpoſes, caſt them downe for the multitude of their wickedneſſe, and their rebellion againſt thee.

11 Then ſhall they all reioyce that flee vnto thee for ſuccour, and in that thou doeſt defend them, they ſhall triumph for euer: and all that feare thy name ſhall prayſe thee with ioy.

12 Bycauſe thou haſt ſhewed thy fauour to the

innocent O Lord: and haſt defended him with the ſhield of thy mercy.

PSALME. VI.

The Argument.

This Pſalme contemeth a prayer of a diuerſe argument from the former. For before vvas deſcribed the conflict of the Godly vexed vniuſtly by men onely, but here is an example ſet foorth of a man ſo ſore oppreſſed of his enemies, that hee vvraſteleth principally vvith ſinne and death, and vvith the verie ſenſe & feeling of Gods vvrath: the vvhich battaile is far the greateſt and moſt daungerous. And theſe thinges are chiefly to be noted in this Pſalme, that the fruite of ſinne is moſt bitter, vvounding moſt greuouſly both ſoule and body: & that the remnantes of ſinne doe ſtil remaine in the verie ſaincts, for the vvhich God doth chaſtice them ſomtimes moſt ſeuerely: And that there is no remedie leſte, but this onely againſt this incurable vvound, that is, the free mercie of God in Chriſt. And that the ſainctes are brought vnto this grace, by an earneſt abaſing and caſting dovvne of them ſelues, vvith a true knovvledging of ſinne, that they may obtaine forgiueneſſe in Chriſt, apprehended by faith, by feruent and continuall prayer. Finally that all this conflict ſhall turne in the ende to the glorie of God, and moſt greate commoditie of the ſainctes, ſo that the other parte of repentaunce vvhich is, the amendement of life doe followe: and that vve muſt deſire to bee deliuered from thoſe euills, to this ende, that vve may bee the inſtrumentes to ſet foorth the praiſe of God.

THE PARAPHRASIS.

1 O Lorde rebuke mee not in thine anger, neither chaſtice me in thy wrath.
2 Haue mercie vpon me O Lord, that am vtterly without all ſtrength, heale me O Lord for my verie bones are ſhaken.
3 Yea, and my ſoule is vtterly amazed, but thou O Lorde howe long?
4 Turne againe O Lorde and beholde me, diliuer my ſoule, ſaue me of thy free mercie.
5 For the dead can not remember thee, neither can he ſet foorth thy praiſe in the graue.
6 I am wearie with ſighing, my bedde ſwimmeth euerie night waſhed with my teares.
7 Sorowe doeth conſume my face, I waxe wrinkled and olde, by reaſon of the miſeries wherewith I am oppreſſed.
8 Hence from me all ye wicked, for the Lord hath hearde my lamentable crie.
9 The Lord I ſay, hath heard my prayer, the Lord hath receiued me his humble ſuppliant.
10 Let all mine enemies bee aſhamed and diſmayed, and flye away ſodenly confounded.

PSALME. VII.

The Argument.

Whereas reprochfull ſlaunders, doe moſt trouble men, ſo that it is harde for them therein to bridle their anger, and other euils that followe, eſpecially whē we can finde no comforte in the lawfull defence of the magiſtrate, we are taught in this Pſalme to ſet the defence of God againſt men, but ſo that we cōmit without all outrage of affections, the defence of our innocencie vnto God alone, the moſt ſeuere punisher of ſlanderous tongues. And the circumſtaunces and cauſes of the writing of this Pſalme are diligently to be conſidered, whether it bee referred

red to Saul or to Semei, which hiſtorie is vvritten 2. Sam. 16. or to any other of Sauls kinred, that vve may learne howe that in the moſt greeuous ſlaunders & accuſations vvherin both our good name and our life alſo is daungered, that vve muſt yet keepe this moderation of minde and bridling of our affections. And this doctrine doeth chiefely appertaine to the vvhole Church and the gouernours therof, vvho Sathan and his miniſters doe chiefly ſtrike vvith theſe dartes.

THE PARAPHRASIS.

1 I Truſt in thee O Lord my God, preſerue me, and deliuer me from all thoſe that perſecute me.

2 Let him not deuour me aliue like a lyon, & teare me in peeces hauing none to deliuer me.

3 O my Lord God if I haue committed this wickednes, if my handes haue committed any ſuch miſchiefe.

4 If I haue rendred euill to any man, yea if I haue not deliuered this ſame man from danger that doth perſecute me without any cauſe.

5 Let the enemie purſue me vnto death, let him take me and caſt me downe and ſpoyle mee of my life, and burie all mine honour and credit with me.

6 Ariſe O Lord in thine anger, & come down with thy power againſt all mine enemies, awake O Lord for my ſake to execute that iudgement that thou haſt appointed.

7 Let the aſſembly of people come about thee, and turne thee vnto thē from thine high throne.

8 Lord execute iudgement among the people, iudge me O Lorde euen as I am innocente and gyltles.

9 Let

9 Let the wickednes of the wicked I beſech thee come to an ende. and eſtabliſhe the iuſt. For thou O iuſt God doeſt ſearch the hearts and inwarde thoughts of man.

10 My defence is in my God, who defendeth the vpright in heart.

11 God doth deliuer the iuſte, and the ſame God is dayly angrie:

12 So that vnles this wicked man repent, God hath ſharpened his ſword, he hath bent his bow and made it readie,

13 He hath alſo prepared his deadly weapons, and ſhooteth his arrowes againſt them that doe ſo whotly perſecute me.

14 Beholde he traueleth with miſchiefe, hee hath conceiued within him ſelfe to moleſt me, but he ſhall bring foorth nothing.

15 He hath digged a deepe pitte, but he ſhall fall into the pitte that he hath digged.

16 The euill that he hath deuiſed againſt me, ſhall fall vppon his owne heade, and the hurte that he hath wrought againſt me, ſhall fall vpon his owne pate.

17 I will prayſe the Lorde as he iuſtly deſerueth, and I will ſing prayſe to the name of the Lorde moſt high.

PSAL. VIII.

The Argument.

This Pſalme is a thankeſgiuing vnto God for two moſt excellent benefites beſtowed vppon mankind, that is, for our creation in Adam and our reſtauration and redemption in Chriſt. And although that man by his owne fault did fall from that high dignitie wherein hee was created, yet there doe remaine certaine notes and markes of that dignitie and

and excellencie, both in that he is the Lord ouer all the beaſtes, and hath a certaine powuer of life and death ouer them, & alſo in that ſingular prouidence vvherevvith God in mercie ordereth mankinde, but that other ſtate vvhereunto the eternall ſonne of God hath exalted mans nature being aſſumpted into the vnitie of his perſon, all the infirmitie thereof laide aſide, that hee might make all that beleeue partakers of his excellent glorie: to vvho onely alſo he graunteth this, that in this life they ſhould haue the light of the true vviſdome, & that they may vſe all the creatures of God in this vvorld vvith ſafe conſcience) is the chiefe ende of this Pſalme, as the holy Ghoſte doeth interprete it. *Math.* 21.15. *1.Cor.*15.27. *& Heb.*2.8.

THE PARAPHRASIS.

1 O Lorde our God howe excellent is thy name throughout all the earth, aduaunc-
cing thy glorie aboue the verie heauens?
2 The verie mouths of infants & ſucklings cõfirme thy power, ſo that al they ẏ oppreſſe others or doe riſe vp againſt thee, ſhal come to naught.
3 For when I behelde thoſe thy heauens the worke of thy fingers, the moone and the ſtarres ſo coningly ſet in order.
4 O what is man ſay I, that thou art mindfull of him? that he being borne of mortall parents thou ſhouldeſt regarde him?
5 Thou haſt made him little inferior to the Angels, and haſt crowned him with glory & honor.
6 Thou haſt made him Lord ouer all the workes of thine hands, thou cauſeſt all to ſerue him.
7 All ſheep and cattel & the very wild beaſts.
8 The foules fleing in the ayre, and the fiſhes ſwimming in the ſeas.

9 O

9 O Lord our God how excellent is thy name throughout all the earth.

PSALME. IX.

The Argument

The Prophet doeth teach the Church in this ix. Pſalme cotinually to giue thanks for the benefits receiued at Gods handes, vvhich doe teſtifie both his infinit powver and ſinguler fauour, and by theſe examples both to comfort them ſelues in preſent miſeries, and to confirme thē againſt immenēt calamities, vvhich vvill aſſuredlie fall vppon all them that vex the Church.

THE PARAPHRASIS.

1 I Will praiſe the Lord with my whole heart and I will ſhewe foorth all his meruelous works.

2 I will be ioyfull and reioyce in thee, I will ſing vnto thy name, O God moſt high.

3 For that mine enemies are turned backe, are fallen downe and periſhe at thy preſence.

4 For thou haſt maintained the right of my cauſe, and ſitting vpon thy throne of iudgemēt, thou haſt declared thy ſelfe to be a iuſt iudge.

5 Thou haſte rebuked the multitude of the heathen, and thou haſt deſtroyed them for euer.

6 O enemie, the deſtructions that thou diddeſt threaten, doe no where appeare (thou ſaiſt forſooth), that thou wilt deſtroy Cities, and the memorie of the inhabitantes ſhall together be aboliſhed with them.

7 But the Lord hath an euerlaſting dominion, and ſitteth alwayes to giue vnto euerie man his due right.

8 It is he onely that ruleth the whole world righ-

righteouſly, and gouerneth the people with e-
quitie.

9 He is an high tower to the oppreſſed, and a ſafe refuge to the afflicted.

10 Wherefore all that knowe thy name will truſt in thee, for thou neuer forſakeſt O Lorde, them that ſeeke vnto thee.

11 Singe prayſes to the Lorde which dwelleth in Zion, declare vnto the people his worthie actes.

12 For he maketh inquiſition for blodſhed & murther, neuer vnmindfull of his people, neither forgetteth he the crie of the oppreſſed.

13 Haue mercie vppon me O Lord, O thou that haſt deliuered me from deaths dore, ſee what vi-
olence mine enemies doe vſe againſt me.

14 That I may ſhewe foorth all thy prayſe, & entering into Zion may with ioy declare that thou art my ſauiour.

15 The multitude of the enemies are drow-
ned in the ſelf ſame ditch, which they haue dig-
ged for me, and they are ſnarled in the ſelfe ſame ſnares the which they haue hid for me.

16 The Lorde is knowne by executing his iudgement, by catching the wicked in their own wiles and craftes.

17 The wicked ſhal fall backewarde into hell, and all they that forget God.

18 Neither ſhall the poore be alwaies forgot-
ten, neither the hope of them that are oppreſſed ſhall faile them for euer.

19 Riſe vp O Lord, let not mortal mē preuaile, let theſe wicked people be puniſhed by thine appointment.

20 Caſt them downe O Lord, let them al know that they be but men mortall.

Pſalme

PSALME X.

The Argument.

The crueltie of the enimies of the Church is liuely painted forth in this Pſalme, and their careleſſe ſecuritie. and they are deſcribed to be much like the Giants called of the Poets Cyclopes, yet all their enterpriſes in the end ſhall come to naught, becauſe God vvill neuer forſake his Church, nor ſuffer them to goe vnpunished.

THE PARAPHRASIS.

1 WHY departeſt thou farre off O Lorde, and why withdraweſt tho.. ny ſelfe when moſt needis, in the time of trouble and calamitie?

2 The wicked with crueltie doth rage againſt the good, cauſe them to be ſnared in their owne craftie counſels.

3 For the wicked delighteth in his owne luſtes, and the couetous man doth therein count him ſelfe bleſſed, and contemneth God him ſelfe.

4 He walketh with a proud countenance, and careth for nothing, and thinketh alway that there is no God.

5 All things fall out proſperouſly vnto him, he putteth away thy iudgementes farre from his ſight, he caſteth downe his aduerſa.. with his only breath.

6 He thinketh in his heart alway that he ſhall neuer be moued, neyther ſuffer any aduerſitie.

7 His mouth is full of curſing, griefe and injurie do lye vnder his tongue.

8 He lyeth in waite in the villages to kill the innocent in ſecret places, and with glying eyes he watcheth for the ſuccourleſſe.

9 He

9 He lyeth in waite in ſecret, as the Lyon doth in his den: he lye h in waite (I ſay) that he may ſpoyle the poore drawen into his net.

10 He croucheth and lyeth downe, ſo that heapes of the poore fall as a pray into his teeth and nayles.

11 He imagineth with him ſelfe, that God forgetteth theſe things, and doth not behold them, or at the leaſt doth not alwayes marke them.

12 Riſe vp O Lorde, lift vp thine hande, O moſt mightie, and forget not the poore.

13 For why ſhould the wicked aduaunce him ſelfe againſt God, perſwading himſelfe that thou wilt neuer call theſe things to accompts?

14 But thou ſurely doeſt beholde theſe things, thou doeſt obſerue, if any man hurt or vexe an other, that thou maiſt apprehend him & ſet him before thy iudgement ſeate: the poore doe reſt vppon thee, and thou haſt taken vppon thee, to defende the fatherles.

15 Breake thou the power of this malitious and wicked perſon, ſearch out his wickednes that hee being deſtroyed ſoudenly bee ſeene no more.

16 God the eternall king will caſt downe and deſtroy the wicked out of his lande.

17 O Lord thou heareſt the deſires of the poore thou comforteſt their heart, thou bendeſt thine eare vnto them.

18 Deliuer the fatherles and the oppreſſed, leaſt theſe earthly wretches doe exercise a continuall tyrannie ouer them.

PSALME. XI.

The Argument.

The Prophete doeth here teach that the Godly are in the

this world like vnto birdes, which are compelled to wander to and fro without certaine habitation, for the foulers snares: yet are not they to be heard which thinke that a man should leaue his calling, either imagining that things are lead by fortune, or that the godly other wayes should perish, for the end will declare it selfe, that all and euery particular thing is gouerned by Gods prouidence, who will neuer forsake them that trust in him, neither will suffer them vnpunished that despise him. And it seemeth that Dauid made this Psalme, when the courtiers laboured vnder the colour of friendship, to driue him out of the Court, as though otherwayes he should be slaine by Saul: the which thing he counted not meete to doe, vnlesse he were constrayned by extreame necessitie.

THE PARAPHRASIS.

1 IN the Lord put I my trust, howe say ye then as men carefull for my life, flee away into your mountaines.

2 For loe, say ye, the wicked haue bent their bowe, and haue laide their arrowes vpon their string, to shoote at those priuily that are of vpright heart.

3 And whereas the very foundations are shaken, what can the righteous do?

4 The Lorde sitteth in his holy temple, the Lordes throne is in the heauens, his eyes doe beholde all things, and he tryeth mortall men with his eye liddes.

5 The Lord tryeth both the good and the bad, and he vtterly hateth and abhorreth him that is giuen to wickednesse.

6 Hee will rayne vpon the wicked coales, fire, and brimstone, and stormie tempestes, this is

their portion appointed.

7 For the iuſt God loueth righteouſneſſe, and he alwayes beholdeth them that do right.

PSALME XII.

The Argument.

VVhen the Church is ſometime brought into thie extremitie, that all men may be bolde to doe all things, either by force or by craft, ſo that all thinges may ſeeme deſperat, this Pſalme doth teach vs, notvvithſtanding to call vpon God vvith aſſured confidence. For ſeeing that both his vvill and his promiſes are moſt certaine, vve muſt needes conclude, that he doth heare the ſighings of them that are his, vvhome he vvill comfort in due time, and likevviſe that he vvell knovveth the vvickednes ſe of the vvicked, vvhich he vvill auenge at his good time.

THE PARAPHRASIS.

1 HElpe O Lorde our ſauiour, for there is not a godly man left, and the faithfull are fayled from among the children of men.

2 They ſpeake deceitfully euery one to an other, euen though he be his friende, flattering with their wordes, with double and deceitfull heartes.

3 Cut off, O Lorde, theſe flattering tongues, boaſting them ſelues ſo proudly.

4 They ſay, we can bring to paſſe what we will with our tongues, we may ſpeake what we liſt, who is Lord ouer vs?

5 But the Lord nowe at the length ſaith, I will riſe vp for theſe ſo pitifully oppreſſed, and for the mourning of the miſerable, and I will ſet in ſafetie thoſe that they haue ſnared.

6 The

6 The wordes of the Lorde are pure wordes, euen as the ſiluer tryed and fined ſeuen folde.

7 Therefore O Lorde keepe them euery one, and preſerue them for euer from this wicked kinde of men.

8 For the wicked doe wander on euery ſide, when the worſt men are exalted into the higheſt place of honour.

PSALME XIII.

The Argument.

The Prophet doth teach vs, the more deſperate that the ſtate of the Church is in this vvorld, the more earneſtly muſt vve pray vnto God, and beleeue in him more ſtedfaſtly, for that the prayers of the Saintes ſhall neuer be made in vaine.

THE PARAPHRASIS.

1 HOWE long O Lord wilt thou forget me, howe long wilt thou turne thy face from me,

2 howe long ſhal I carefully conſult with my ſelfe, and torment my ſoule? howe long ſhall mine enimie gape ouer my head.

3 Behold me, and heare me, O my God, reſtore lights vnto myne eyes, that I ſleepe not in death.

4 Leaſt myne enimie ſay, that he hath ouercome me, and they that oppreſſe me, reioyce that I am fallen.

5 But I truſt in thy mercy, aſſured that this my heart at the length being deliuered by thee, ſhall be repleniſhed with ioy, and I will prayſe thee O Lord, of whoſe louing kindneſſe I haue had ſo good experience.

Psalme XIIII.

The Argument.

This Pſalme ſetteth forth a moſt ſorovvful deſcription of the naturall man, or of the man not regenerate, as Paul him ſelfe doth interprete it Rom. 3. 10. The vvhich corruption both of the vnderſtanding and of the vvil, doeth chiefly vtter it ſelf in that deadly hatred, vvhich hath bene from the beginning, vvherebv the vvorld doeth perſecute the Church. Howve be it, the Prophet biddeth the true Iſrael to be of good courage, reſting vpon the hope of the comming of the Meſſias. Vvherforevve ought much more to be of good comfort, ſeeing that Chriſt is come alreadie, and hath fulfilled the vvhole miſterie of our ſaluation: vvhoſe latter comming yet vve doe looke for vvith the olde fathers, vvhen at the length vve ſhall be brought home into our ovvne true vndoubted countrie.

The Paraphrasis.

1 THAT men are ſo doting madde, to perſuade them ſelues that there is no God, it is manifeſt hereby, that they are alſo wicked: all doe make them ſelues abhominable, & not one of them doth lead his life aright.

2 The Lorde him ſelfe from whome nothing is hid, beholding men from heauen, to ſee if any would knowe him, or ſeeke after him,

3 Doth finde, that all are turned away from him, that they are altogether filthie, & that there is not one at all which ordereth his life aright.

4 Are not theſe miſchieuous men altogether madde, which deuour the holy people of God, as it were breade, and neuer call vpon God?

5 But the time will come, when they ſhall be

as

as fearfull as they are nowe careleſſe. For GOD doth defend the generation of the iuſt.

6 You make a mocke at the counſell of the poore, whome you oppreſſe, but the Lord is their refuge.

7 Oh that nowe at the length that ſauiour of Iſrael would come foorth out of Zion, for then in deede Iacob ſhould reioyce, then ſhall Iſrael be full of ioy, when the Lorde ſhall bring againe his captiues.

PSALME XV.

The Argument.

The Prophet hauing declared in the former Pſalme the manifeſt and apparant enimies of the Church, nowe he ſheweth who thoſe be that are iudged of GOD: the true citizens or inhabitants of the Church, or of the eternall kingdome of heauen, and ſuch as ſhall neuer be caſt out, oppoſing them againſt hypocrites, who though they be conuerſant in the very boſome of the Church, and that ſometime alſo they haue authoritie and gouernement in the ſame, yet are they not of the Church, howe ſoeuer they both deceiue themſelues with a falſe opinion of godlineſſe, and other with a lying ſhewe of religion: he teacheth therefore, that the true worſhippers of God are not diſcerned by thoſe things that are common to good and euill men, that is to ſay, by the obſeruation of the outward worſhip, but by thoſe things that are only proper to good men, that is to ſay, by an vprighte minde to God, and an vpright dealing towardes men without all diſſimulation, both the which they muſt teſtifie with an holy and iuſt life. Finally, he teacheth certaine preceptes of an holy and iuſt life after this ſort, that a man muſt be farre from all theft and deceit, that he may ſlander no man, to

abhorre from hurting any man, to hate falſe accuſations, to deteſt the vvicked, to ioyne him ſelfe vvith thoſe that feare GOD, to ſet more by his othe then by all the vvorld, neuer to ſeeke gaine by the damage of an other, to exerciſe iudgement incorruptly: finally, he addeth a ſure and euident promiſe, that they ſhall neuer be forſaken of God, but ſhall haue euerlaſting felicitie vvith him, vvho ſo euer doe keepe this courſe of life.

The Paraphrasis.

1 I Pray thee O Lorde, which of ſo many as beare a roome in thy tabernacle, ſhall remaine for euer in thy holy hill?

2 He that walketh with an vpright heart, and worketh righteouſneſſe without all deceit:

3 Which ſlaundereth not with his tongue, which neyther hurteth his neighbour by open violence, nor by craft:

4 Who abhorreth the wicked, and maketh much of them that feare GOD, who will rather willingly ſuffer dāmage, then to breake his promiſe.

5 Which doth not lend his money to the hinderance of an other, neyther condemneth the innocent being corrupt by reward.

6 Who ſo euer thus doth behaue him ſelfe, he ſhal inioy moſt certaine and vnchangeable bliſſe and felicitie.

Psalme XVI.

The Argument.

Dauid in this Pſalme, being as it vvere rauiſhed in ſpirit, acknovvledgeth the kingdome vvhich he inioyed,

so

to be giuen him of God vvithout his deſeruing, by vvhoſe onely helpe he vvas able to rule and gouerne it orderly and rightly. Furthermore vvhereas men for the moſt parte, are vvont to abuſe ſuch dominion vnto Riote, he ſetteth before him tvvo farre other markes, that is, the true and earneſt reſtoring of the vvorshippe of God by taking avvay al shevv of idoll vvorshippe: ſecondly a carefull defence of the Godly. Then he vvitneſseth that he is mindfull of another euerlaſting kingdome, promiſed vnto him, and that he vvill euer turne his eyes vnto it euen in verie death, and ſo by this hope he vvill goe dovvne comfortably into the verie graue, for hee truſting vppon the povver of Meſſias, vvhich muſt die in deede, but ſhall liue againe before hee feele any corruption in the graue, ſo alſo ſhall he himſelfe riſe againe and be made partaker of his eternall bleſſedneſſe: therefore this Pſalme amongeſt others is plainely vvritten by the ſpirite of propheſie, for it containeth an excellent doctrine of the originall of magiſtrates, of their authoritie and office, and doth manifeſtly reproue the Phariſaicall doctrine of the merite of vvorkes, euen follovving faith: as alſo it deſcribeth Chriſtes reſurrection & his povver in raiſing vs againe from death (as Peter doeth interprete it. Actes 2. 25. and Paule Actes. 13. 34.) Not as a Prophete, but as an Euangeliſt. And vvhere he calleth Meſſiah Chaſid (that is) as I interprete it, the man vppon vvhome the Father hath povvred foorth moſt aboundantly all his mercie and bountie vvhich vve draive out of him alone by faith, he ſeemeth by one vvord to haue contained the ſumme of the doctrine of the Goſpell.

THE PARAPHRASIS.

1 PReserue me O Lorde, for thou art hee in whom I do truſt: O my ſoule ſay thus vnto the Lord:

2 Thou verily art my Lorde, yet am I able to doe nothing that can profite thee.

3 But I doe moſt gladly waite, howe I maye comforte thoſe ſaincts and excellent men which are with me vpon the earth.

4 Doubtles they are moſt miſerable that ſeeke to any other God, be it farre from me therefore that I ſhoulde be partaker of their cruell and bloodie ſacrifices, the which I am affraide once to name with my mouth.

5 Thou O Lord art my portion, thou art my wages, Thou alone art vnto mee all ſufficient.

6 And ſurely a moſt pleaſant place and a moſt bewtifull portion of inheritaunce is fallen vnto me.

7 I doe thanke thee O Lorde, and will giue thankes vnto thee for that thou haſt giuen mee this counſell, and becauſe thou doeſt teach mee inwardly euerie night.

8 I haue thee O Lord, and will haue thee before mine eyes, for ſo long as thou ſtandeſt by me, I ſhall not be moued.

9 Therefore my heart leapeth, and my tongue reioyceth, yea and this ſame my body being in ſecuritie doth not feare verie death.

10 For thou wilt not leaue me in the graue, becauſe thou wilt not ſuffer thy moſt deare beloued vppon whome thou haſt powred foorth all thy bountifull mercie, to feele corruption.

11 Thou wilt open vnto me the way to that true life, for the ioye wherewith the minde can rightly be ſatiate is ſet in the ſight of thy countenaunce, and it belongeth onely vnto thee, to

graunt

graunt euerlasting ioy.

PSALME XVII.

The Argument.

This Psalme doth teach vs, vvhen the tyrantes do persecute either the religion it selfe, or the Godly professors of the same, that vve should yet keepe a safe conscience, and pray to God for deliueraunce. It teacheth also that thinge vvhich Christ declareth in the parable or historie of that glutton and poore Lazarus full of sores, that is, that the vvicked riche men are feddin this life, but in the other they shall perish, howbeit on the contrarie, the Sainctes are here presed vvith miseries, that they may learne to hope for better thinges, vvhich hope shall neuer deceiue them.

THE PARAPHRASIS.

1 HEare O Lord ye which is iuſt, hearke vnto my crie, bend thine eares vnto my prayers which I powre forth of an vnfayned hart.

2 Let thy ſentence be for me from thy iudgement ſeate, and declare that thou allowest the thinges that are right.

3 For thou thy ſelfe haſt ſearched my hearte in the night, thou haſt tried me, and haſt founde no fault in me, nor that I am otherwiſe minded towardes them, then my mouth doeth teſtifie.

4 Concerning theſe men I haue ſo behaued my ſelfe as thou commaundeſt, I haue carefully auoyded the pathe that the oppreſſors tread.

5 Strengthen thou me therefore which walke in thy wayes, that in my walking I doe not wander.

6 I call vppon thee, heare me my God, giue attentiue eare, & hearken vnto my wordes.

7 Shew forth all that thy meruelous mercie, thou that arte the ſauiour of them that truſt in thee, againſt ſuch as ſtande vp againſt thy power.
8 Keepe me as the apple of the eye, and defend me vnder the ſhadow of thy wings.
9 Againſt thoſe wicked men that would deſtroye me, the enemies I ſay that gape ouer me, with ſuch greedineſſe rounde about.
10 Fatneſſe couereth their eyes, and they ſpeak cruelly.
11 They watch our ſteppes on euery ſide hauing their eyes onely bent how they may caſt vs downe to the ground.
12 For he is like a Lyon gaping for his pray, and like a Lyons whelpe, lying in waite in his denne.
13 But come thou foorth O Lorde, that thou maiſt preuent him and caſt him downe, and preſerue my life deliuered from this wicked man, by thy ſword.
14 Deliuer me I ſay, by thy hande O Lorde, from theſe mortall men, theſe mortall men I ſay, that floriſhe ſo long, which thinke of nothing, but of this life, whoſe life thou doeſt ſo fill euen as it were with delicats drawen out of thy ſtore, that they haue aboundaunce to leaue to their children, and alſo to their poſteritie.
15 But I nowe being vniuſtly oppreſſed of him ſhall once haue the full fruition of thy countenaunce, and when I ſhall awake and beholde thee, I ſhall be ſatiſfied.

PSALME XVIII.

The Argument.

At vvhat time this triumphant ſonge vvas vvritten by Dauid, it appeareth by 2. Samuel 22. and by

by the plaine and euident title of the ſame, vvhen hee declared after he had ouercome all his enemies, and had not onely eſtabliſhed his kingdome in his ovvne countrie, but farre abroade in other places, that he vvas bent vppon this thing onely to declare that hee raigned not for his ovvne cauſe, but for the glorie of God alone. And vve muſt needes grant this, that vve haue no vvriting extant of anye Poet, that floorished moſte in vvitt and eloquence to be compared vvith this Pſalme, if vve doe but onely looke to the phraſe. But concerning the matter it ſelfe, hee ſo diſcribeth thoſe his ſo daungerous perills, that hee that readeth them, ſhall thinke himſelfe almoſt to beholde the thinges vvith his eyes. And ſo doth he paint foorth the glorie of God in executing iudgement, and his diuine Maieſtie vvith ſuch a high ſtile, that he that readeth it, may think the heauens & the earth yet ſtil to shak. And he doeth ſo ſet foorth his victories, that vvee may thinke vve ſee his triumphes before our eyes: And he doeth ſo attribute thoſe thinges onely vnto GOD, that he taketh no praiſe at all to himſelfe, and alſo being aſſured of his propheticall ſpirite that this kingdome hovve florishing ſo euer, vvas but onely a figure and patterne of that eternall kingdome of Meſſiah, vvho ſhoulde be borne of him, therefore doeth he extende his ſpeach therevnto, and prophecieth that all people of the earth ſhall receiue him for their king, as the Apoſtle Paul doth interprete it. Rom. 15. 9, 10, 11, 12.

THE PARAPHRASIS.

1 O Lorde my ſtrength, I do loue the from the bottome of my hearte.

2 The Lord is my rocke and my fortreſſe, my deliuerer, my God, my mount, my refuge my ſhield

ſhielde, the horne wherewith I driue away the enemie, and my high tower of defence.

3 I haue prayſed the Lorde and called vppon him, and he hath deliuered me from all mine enemies.

4 The bandes of death had compaſſed mee round about and bounde me, moſt wicked men like moſt raging floods made mee afraide, enuironing me round about.

5 I did lie as it were wrapped in my windinge ſheete, euen ſnarled with the ſnares of death.

6 I called vppon the Lord in theſe extremities, I called vppon my God I ſay, and he heard my voyce out of his high palace, and receyued into his eares the crie that I made vnto him.

7 Then begane the earth to quake and tremble, the verie foundations of the mountaines to ſhake and ſhudder.

8 And he breathed out ſmoke from his noſtrells, ſpitting foorth fire out of his mouth, yea caſting foorth euen coales of fire.

9 Hee bowed the heauens and came downe, the darkeneſſe being ſpred all abroade vnder his feete.

10 He did ride vppon the winges of the Angels, and was carried with the winges of the winde.

11 Blacke darkeneſſe enuironed his tabernacle rounde about, and hee was couered with moſt darke and thicke clouds.

12 Vntill his gliſtering brightnes did breake thoſe cloudes, and the flames of fire did flaſh on euery ſide.

13 At the length he thundered from heauen, and

and filled all places with his mighty ſounding voice, and with haillſtones and lightnings.

14 He ſhot foorth his fierie Darte, and encreaſing his lightnings he terrified mine enimies and deſtroied them.

15 Then the deepe bottomes of the waters appeared, and the foundations of the world were diſcouered at thy rebuke O Lorde, and at the bluſtering winde of thy wrath.

16 So then hath he ſtretching his right hande downe from the heauen taken me and drawne me out of the bottome of the deepe waters.

17 From that mighty enimie I ſay, & from the other enimies by whoſe power I was oppreſſed.

18 For they verily had almoſte caſt me downe and deſtroied me at the ſouden, but he was my ſtaffe that ſtaied me.

19 And hee hath drawen mee out of theſe ſtraightes, and placed me in an open and large place becauſe it ſo pleaſed him, without my deſeruing to fauour me.

20 For he had regard in deede of me that was oppreſſed of theſe men without cauſe, & granted theſe thinges to me being guiltleſſe.

21 For I haue followed the way that the Lorde hath appointed me, howſoeuer theſe men vexed me, neither could I be drowne by any of their iniuries, that I ſhould fayle from my God as the wicked vſe.

22 For I had all his lawes before mine eyes, neither did I put his ſtatutes forth of my ſight.

23 But I behaued my ſelfe without hypocriſie with him, neither did I followe mine affections, which els would eaſily haue carried me forth of the way.

24 Therefore had the Lord regard of me that

was

was oppreſſed of them without any cauſe, and fauoured me the innocent party.

25 For thou O Lord wilt ſhewe thy ſelfe good vnto the good, and vpright to them that deale vprightly.

26 And as thou ſheweſt thy ſelfe ſincere with them that deale ſincerely, ſo the crafty men ſhall perceiue thee to be more cunning.

27 For although many times thy ſeruantes be ſore vexed, yet doeſt thou preſerue them, & doeſt caſt downe thoſe that behaue themſelues ſo proudly.

28 Hence haue I my light whereby thou cauſeſt me to ſhine, and driueſt away my darkneſſe.

29 Thou haſt made me to ouercome theſe dangers eaſily, and to leape ouer the walles and lets that were in my way.

30 For the way whereby God leadeth vs is plaine, the worde of God is moſte pure, the Lord doth defend all that truſt in him as with a ſhield.

31 For who is God but the Lorde and who is mighty but our God only?

32 He hath girded me with power, and hath made my way ſafe.

33 He hath made me as ſwifte as the Hyndes, & hath placed me in moſt high and ſafe places.

34 He hath taught mine hands to fight, and he hath giuen me ſo great ſtrength, that I am able to breake a Bowe of braſſe with theſe mine armes.

35 Thou haſt preſerued me with the protection of thy ſhield, and thou haſt ſtayed me with thy right hand when I was ready to fall, through thy great mercy.

36 Thou haſt cauſed me to go ſafely without daun-

danger,& thou haſt ſtayed my ſlyding ſteps.

37 Therefore haue I purſued mine enimies and taken them,& I haue not turned backe till I haue deſtroied them.

38 I haue ſo beaten them downe and troden them vnder foote, that they were not able to rayſe themſelues againe.

39 For thou verely haſt giuen me ſuch ſtrength, that they which haue riſen againſt me, haue fallen headlong at my feete.

40 Thou haſt giuen me power to ſtrike of their heades,and that I might deſtroy them that purſued me.

41 Yet Lord I graunt they cried vnto thee, but thou haſt not deliuered them, neither wouldeſt heare their crie.

42 Therefore did I beate them ſmall like the duſt,that the winde ſcattereth abroad, and I did tread them like the myre, which is trampled vnder the feete of them that walke the ſtreetes.

43 Yea alſo thou haſt deliuered me from domeſticall and inward troubles,and thou haſt giuen me dominion ouer the nationsthat I neuer knew before.

44 Vnknowne people I ſay obey my commandement,and ſtrangers be compelled for feare to ſubmit themſelues vnto me.

45 The heartes of the ſtrangers haue failed, ſo that they fall downe for feare in their ſtrongeſt fortes.

46 Let the Lord liue, and let him that is my defence be knowledged and worſhipped of all, as he worthily deſerueth: let God my deliuerer be prayſed euery where.

47 Euen God I ſay, who is mine aduenger, who hath ſubdued ſo many people vnder me.

48 Thou

48 Thou haſte ſaued me from mine enimies, thou haſt deliuered me from them that roſe vp againſt me, eſpecially from that crueil man.

49 Therefore will I prayſe thee, euen amongs the prophane nations, and I will ſing vnto thy maieſtie.

50 For verely thou haſt merueilouſly preſerued thy king, & not only Dauid himſelfe whom thou haſt annoynted king, but alſo thou haſt ſhewed ſinguler fauour to his ſeede that ſhall remaine for euer.

PSALME XIX.

The Argument.

This Pſalme doth teach vs the ſumme of all true diuinity, the end vvherof is, that vve haue that knowledge both of God himſelfe, and of the vvorship due vnto him, vvhereby vve may become partakers of eue laſting life. Wherefore he ſaith that men are taught the glory & maieſtie of God, that is (as Paul interpreteth it, Rom. 1. 10.) his eternall powver & Godhead, by the beholding of the heauens, by the orderly changes of dayes and nights, but ſpecially by the golden beauty of the Sunne, vvhich ſhineth ouer the vvhole vvorld vvith an vnſpeakable courſe, ſo that no man can pretende the ignorance thereof. the which place the Apoſtle treateth, both in that Chapter cited before, and alſo in Act. 17. 27. But the Prophet addeth that men do lacke a farre more perfect declaration, vvhich may ſhovv forth both theſe ſame things, and beſides them the vvill of God: to conclude, vvhich may quiet our conſciences that are greeuouſly vexed vvith the deadly vvound of our ſinnes, as the Apoſtle teacheth plentifully 1. Cor. 1. 21. and aftervvardes. And he affirmeth that theſe things are not taught vs any othervvhere, then

by

by that doctrine vvhich is giuen vs of him from the heauens, it printing in our hearts that true vvisedome not in vvords alone, but in deede also, that it might comfort vs vvith euerlasting gladnesse. And seeing this povver belongeth vvholy to the Gospell, it is manifest that Dauid speaketh principally of this part of the vvritten vvord of God, and that he treateth of that free forgiuenesse of sinnes, vvhich at that time vvas shadovved vvith the ceremonies of the lavv, but novv is expounded & vttered vnto vs most fully and manifestly, both by Christ him selfe, & also by the vvritings of the Apostles.

THE PARAPHRASIS.

1 THE heauens declare the glory of God: & this wide stretched frame of the heauenly spheares called the firmament doth plainly testifie, that they could not be created by any other but by God him selfe.

2 The interchangeable course of day & night, doth minister occasiō to drawe out the power of that most wise creator, by that most ample and neuer ceasing race, as it were out of a liuely euer running fountaine.

3 Yea the heauens doe also speake as with an high sounding voyce, which may be vnderstand of all people, of all manner of languages.

4 For that same their most cunning workmanship, and the orderly mouing by most constant and certaine spaces, wherewith chiefly the Sunne is carried about by that huge body compassed and couered with the heauens as with a Tabernacle, calleth as with a loude voyce vpon all men from the one end of the world to the other.

5 For the Sunne it selfe like a bridegrome

comming foorth of his chamber, gliſtering with gold and pretious ſtones, or like a mightie champion ſtretching him ſelfe to runne his race;

6 Doth runne foorth from the one vttermoſt border to the other, without any wearineſſe, and with a courſe incomprehenſible, & there is none that can be hid from his heate.

7 But we haue an other farre more excellent ſchoolmaſter and teacher of this wiſedome, yea one that is perfect in deede, euen the doctrine declared vnto vs from heauen, and appointed of God, which doth fully reſtore vs to perfection. By the which the Lorde hath opened vnto vs plainly all that appertaineth to our ſaluation, & doth teach all men true wiſedome, ſo that they knowledging their want of wiſedome, ſhould ſhewe them ſelues willing to be taught.

8 The doctrine, I ſay, ordeined of God, which teacheth the true way of felicitie plainely and euidently, and doeth comfort the myndes with true ioy, and lighteneth the eyes of the mynde with true light.

9 For this is it which declareth the pure and vnchangeable worſhip of God, and the manner howe to worſhip God moſt rightly & ſincerely.

10 A thing more pretious by much then all golde, how pure ſo euer: and more ſweete then any honie combe.

11 For hereby thy ſeruants O Lord, are taught which way they ſhould walke, and they that walke this way, ſhall feele thee in the end moſt mercifull.

12 But ah, who can vnderſtand his faults, wherfore I beſech thee mercifully to deliuer me from theſe faultes, that I can not by any meanes vnderſtand.

13 And

13 And ſuffer not me thy ſeruaunt to be ouercome of theſe vnbridled affections, but rather graunt that I may lead this life vpright, and free from wickedneſſe.

14 That I neyther ſpeake any thing, nor thinke any thing in my heart, which may not be acceptable vnto thee in whoſe ſight I ſtand, vnto thee I ſay, O Lord, my defender and deliuerer.

PSALME XX.

The Argument.

Here is an example of the prayer of godly ſubiectes, for the preſeruation of their magiſtrates, eſpecially in the chiefeſt daungers ſuche as this vvas, vvhich is ſuppoſed to haue bene the cauſe vvhy this Pſalme vvas made, as is declared 2. Sam. 10. & 1. Paralip. 19. Out of the vvhich prayer theſe principall points of doctrine are to be gathered. 1 *That God is the authour and preſeruer of pollicies.* 2 *That pollicies are eſtabliſhed by Gods help, not by Fortune, nor by the meere and alone vviſedome of man.* 3 *That ſome kinde of vvarrefare is both iuſt and neceſſarie.* 4 *That there is great difference betvvixt the confidence and truſt of the vvicked, and of the godly.*

THE PARAPHRASIS.

1 THE Lord heare thee in theſe dangers, and being called vpon by thee, place thee in ſafetie.

2 The Lord come downe from his ſanctuarie to help thee, euen from the mount Zion to ſtrengthen thee.

3 Let him declare that thine oblations are acceptable vnto him, conſuming thy burnt offerings with fire from the heauen.

4 And graunt vnto thee that thy heart deſ-

reth,and accompliſh all thy purpoſe.

5 That we may triumph, being deliuered by thee,O Lord,and that we may celebrate thee our God with banners diſplayed, which haſt graunted all the petitions of our king vnto him.

6 For doubtleſſe nowe thou haſt preſerued in deed the king that was annoynted by thee, thou haſt heard him nowe out of thy heauenly ſanctuarie, and haſt defended him that truſted in the power of thy right hand, which bringeth ſaluation.

7 For they doe truſt in their chariots and in their horſes,but we do only remẽber thy name.

8 Wherefore they are broken downe and fallen,but we ſtand vpright.

9 Aſſiſt vs O Sauiour, let that king heare vs, when we call vpon him.

PSALME XXI.

The Argument.

This Pſalme dependeth of the former, & namely it contemeth a thãksgiuing for a notable victorie vvhich vvas gotten, the vvhich victorie the Church imputeth to the bountifull clemencie of God alone, vvho promiſeth it the ſelfe ſame help in all other diſtreſſes.

THE PARAPHRASIS.

1 THou haſt giuen cauſe of new ioy vnto thy king,O Lord, which acknowledgeth himſelfe preſerued by thy power, reioycing therein with all his heart.

2 For thou haſt giuen him his hearts deſire, & thou haſt graunted vnto him that which he requeſted in his prayers.

3 Yea thou haſt preuented him with thy benefites, and thou haſt crowned his head with a

crowne

crowne of moſt pure golde.

4 He required this thing onely of thee, that he might eſcape aliue and ſafe from this battell, but thou haſt graunted vnto him a life that ſhall neuer fayle.

5 So great glorie hath he attained by this thy defence, and ſo great is the gliſtering of this honour wherewith thou haſt crowned him.

6 For ſurely thou haſt made him to be a ſingular and euerlaſting example of thy mercy to al men, and thou beholding him with thy pleaſant countenance, haſt wonderfully comforted him.

7 Seeing therefore the king doth truſt in the Lord alone, and doth depend wholy of the mercy of the moſt high God, ſurely his throne ſhall neuer be ſhaken.

8 Thine hande hath taken thine enimies, O king, thy right hand I ſay ſhall apprehend thine enimies that hate thee.

9 Thou in thy wrath ſhalt caſt them into the flaming fornace, that the Lorde may conſume them, and vtterly deſtroy them by the heate of his wrath.

10 Yea, and thou ſhalt vtterly deſtroy their children, that they ſhall neuer appeare among men.

11 For thou art he againſt whom they haue intended all theſe euils, againſt whome they haue inuented that which they could not bring to paſſe.

12 Thou ſhalt cauſe them to turne their backes vnto thee, by directing thy dartes againſt their faces.

13 Graunt, O Lord, that thy mightie power may appeare, which we may ſing foorth with thy great praiſe, and celebrate in Pſalmes.

PSAIME XXII.

The Argument.

VVhereas vve can neuer ſufficiently conſider that battell of Chriſte vvherevpon our victorie dependeth, and vvherein onely vve may plainely beholde both hovve horrible a thing it is to fall into the hande of God our Iudge, and hovve great the mercy of God is tovvard his Church, and finally, hovve high the myſterie of the vviſedome of GOD is, ſurely this Pſalme among others is vvorthe neuer to be out of our handes and memorie. For it ſo painteth foorth the abaſing of the ſonne of God, that vve may almoſt ſee him vvith our very eyes, and heare him vvith our very eares as yet hanging vpon the Croſſe, and caſting foorth thoſe moſt ſorrovvfull ſighes, in that conflict vvith Sathan, vvith our ſinnes, and vvith death, and as it vvere vvraſtling foorth out of the very bottome of the helles: Furthermore this Pſalme deſcribeth plainely and euidently alſo the famous victorie of his reſurrection, and the euerlaſting office of the eternall Bishop and Doctour vvhich he ſhall exerciſe vnto the end of the vvorld by his Ambaſſadours, for to gather his Church out of all nations, and to preſerue it: and thus doe the foure Euangeliſtes interprete this Pſalme in the hiſtorie of the Paſſion, and the Apoſtle alſo in the Epiſtle to the Hebrevves.

THE PARAPHRASIS.

1 MY God my God, why doeſt thou forſake me, and withdraweſt thy ſelfe ſo farre from my cry, that thou ſhouldſt not deliuer me.

2 I crye, O my God, in the day time, yet doeſt thou not heare me, although I alſo crye in the night

night ſeaſon without any ceaſing.

3 Howbeit thou art that ſame holy God that doeſt inhabite that ſanctuarie, which is appointed for Iſrael to ſet foorth thy praiſes therein.

4 For thou art hee in whome all our fathers haue ſet al their hope, and not without cauſe, for thou haſt deliuered them.

5 For they haue cried vnto thee, and thou haſt deliuered them, neither failed they at any time of their hope.

6 But I am ſo miſerable that I may be called a worme rather then a man, euerie where expoſed to the mocking of all men and to contempt.

7 All that beholde me mocked me, and wagged their heades ſkoffingly deriding me:

8 Goe to nowe ſay they, hee reſted vppon the Lord, let him deliuer him, let him ſaue him, if he doe ſo fauour him.

9 But thou art he that haſt drawen mee out of my mothers wombe and haſt had a ſpeciall care ouer mee, ſo that thou haſte cauſed mee to looke vp vnto thee when I did hang on my mothers breſtes.

10 So ſoone as I came foorth into the worlde I was committed vnto thee, euen then thou didſt declare thy ſelfe to be my God.

11 Nowe then when ſo great miſerie doth approch vnto me, be not thou farre from mee, which am deſtitute of all manner of ſuccour beſides.

12 For mightie bulles doe enuiron me, great bulles and cruell doe compaſſe me about.

13 And they runne vppon me with gaping mouthes like raging and roaring lyons.

14 I ſlide away like water, all my bones are wraſted out of ioynt, my hart melteth like waxe

within me.

15 All the comfortable moiſture of my bodie is dried vp, ſo that I am like a dried potſheard, my tongue cleaueth to the roofe of my mouth, and I ſeeme nowe to lie in the duſt of the graue without life.

16 Dogges ſtand about me and barke againſt me on euerie ſide, I am compaſſed about with multitudes of moſt wicked men, they haue ſtricken through my handes and my feete.

17 One might eaſily number all the bones of my bodie ſo ſtretched out, the which thing they beholde careleſly and with pleaſure.

18 Moreouer they parted my garmentes amongeſt them, and caſt lotts for my robe.

19 But thou O Lord forſake me not, but rather thou that art my ſtrength haſten to helpe me.

20 Deliuer my ſoule from this their rage, and rid me out of the power of theſe doggs, which is forſaken of all.

21 Deliuer me I ſay out of the iawes of the lyons, and from the hornes of theſe moſt cruell beaſtes.

22 Thus I being preſerued by thee, will declare thy renoumed power (whereof I haue had experience) vnto my brethren, and I will praiſe thee with theſe wordes in the middeſt of their aſſemblie.

23 All ye that worſhippe the Lorde come hither, all the ſeede of Iakob praiſe him, all the poſteritie of Iſrael I ſay, glorifie and reuerence the Lorde.

24 For hee hath not caſt away nor deſpiſed a man moſt miſerable of all others, neither hath he turned away his countenaunce from him, but rather hath hearde him when hee called vnto him

him.

25 I will praiſe thee, O Lorde in the moſt populous aſſemblie, and I will pay my vowes in the ſight of all them that feare thee.

26 Then the moſt miſerable whoſoeuer they be ſhall be fedde with meate aboundantly: then they that ſeeke the Lorde ſhall be refreſhed not for a moment onely, but ſhall prayſe him receiuing the inwarde comforte of euerlaſting life.

27 All men euen to the vttermoſt coaſtes of the earth ſhall make mention of him and being turned vnto the Lorde whome they had forgotten, all nations I ſay ſhall worſhippe thee O Lorde.

28 For then ſhall the Lorde challenge vnto himſelfe the authoritie of his kingdome ouer all nations.

29 Finally then the mightieſt of all men ſhall haſten to his feaſt and worſhippe him, euen they that are readie to die, & whoſe life was thought paſt recouerie ſhall fall downe and worſhippe him.

30 Neither ſhall this benefit be ended by their life, but their poſteritie alſo ſhall ſerue the Lord, whome he will reckon in his familie from age to age.

31 For one ſorte ſucceeding another ſhall declare the righteouſneſſe of the Lorde, and they ſhall teſtifie vnto their poſteritie that ſhall be borne after them, that hee onely is the authour of this meruailous worke.

PSALME. XXIII.

The Argument.

Dauid of a Shepehearde being made a moſte mightie

kinge (contrarie to the errour of the Epicures vvhich do dreame that al that they haue, cometh vnto them either by fortune or by their owne industrie, and ſo abuſe all the good thinges that they haue vnto all filthineſſe) doth attribute all thoſe thinges to the liberalitie of God alone. vſing tvvo ſimilitudes, one of a Shepeheard that prouideth for his flock vvith great carefulneſſe, the vvhich ſimilitude is moſt apt for Dauid being once a shepeheard, and it alſo admoniſheth the kinges that they ought to be the Shepeheardes and feeders of the people. The other ſimilitude is taken from them that keepe good hoſpitalitie, vvhich moſt liberally receiue thoſe trauellers that come vnto them : the vvhich thing alſo doth admoniſh vs of our ſtate, and shevveth hovv all thinges are ſanctified vnto vs by the vvorde of God and thankeſgiuing, vvhatſoeuer the Lorde miniſtreth vnto vs for the vſe of this life. Laſt of all it teacheth vs that vvee ought to riſe from thoſe tranſitorie benefites to thoſe euerlaſting and heauenly bleſſinges, ſeeing that Godlines hath the promiſes both of this preſent life, and of the life to come.

THE PARAPHRASIS.

1 THE Lorde is my ſhepeheard, I neede not to feare any famine.

2 Hee lodgeth me in greene paſtures, and leadeth me to the pleaſaunt riuers of waters.

3 He reſtoreth me to life being ouertyred, and doeth leade me in a plaine and pleaſaunt way, deſeruing thereby euerlaſting prayſe for hys mercie.

4 Therefore though I ſhoulde goe by moſte darke and dreadfull valleyes of death, I wil feare none euill, truſting vppon the rodde and ſhepe-

heards

heards hooke of my ſhepeheard.

5 Thou in the verie ſight of mine enemies doeſt prepare a daintie table for me, thou doeſt annoint my head with oyle, and giueſt me a full cuppe.

6 And ſurely thy goodnes and mercie ſhall followe me, to cauſe me to dwell in thy houſe all the dayes of my life.

PSALME XXIIII.

The Argument.

This moſt ſvvete Pſalme doeth teach vs that as God is the creator of all thinges, ſo is he the Lorde of all, howbeit that he hath choſen vnto him ſelfe out of the multitude of men, ſome certaine perſons, vvho onely he accounteth for his ſubiectes, and vvhom alone he hath appointed to euerlaſting bliſſe. Furthermore he declareth vvho theſe are, and by vvhat vvorkes the true members of the Church may bee knowven, that vve may vnderſtande that they are not all of the Church, vvho are outvvardly conuerſaunt in the Church. But becauſe there vvas but one certaine nation as yet comprehended vnder the couenaunt (the Iſraelites I meane) and there vvas but one place certaine, in the vvhich the Church vvas bound to aſſemble (that holy mountain I meane in the vvhich the Temple vvas then to bee builded:) therefore doeth Dauid chiefly make mention hereof, and doth treate by the ſpirite of propheſie of the magnificent building of the Temple. Yet doeth he exhorte the people that they ſhoulde not onely regarde the outvvarde buildinge & the outvvard rites and ſacrifices, but that they ſhoulde chiefly giue their heartes vnto him that promiſed to dvvell in the Temple. And this ſame doctrine doth euen nowve at this day declare the true vſe of the ſacra-

ſacramentes, and doth much more appertaine vnto vs vnto vvhome the trueth is plainely reuealed, all the shadovves of the lavve being abolished, then it did to the olde fathers.

THE PARAPHRASIS.

1 GOD is the Lorde of the earth and of all thinges therein conteined, euen of the whole worlde I ſay, and of all that dwell therein.

2 For it is he that built the earth vpon the ſea, and placed it to appeare aboue the floodes as wee ſee.

3 Howbeit he hath choſen vnto him ſelfe a certaine mountaine, into the which, loe, who ſhall aſcende? and who ſhall ſtand in that place conſecrate vnto him.

4 Euen he whoſe hands are not polluted with wickednes, that is of a pure heart, which gapeth not for vaine thinges, neither ſweareth deceiptfully.

5 Such a man ſhall receiue bleſſinges of the Lorde aboundantly, and in the end ſhall find him a ſauiour, as he that can not lye hath promiſed.

6 And this is thy true ſeed O Iakob, euen the generation of men, that ſeeke God, and preſent themſelues before thee O Lord.

7 O ye gates lift vp your poſtes, mount vp I ſay, ye eternall gates, that the king of glorie may enter.

8 Who is this glorious king? That ſame Lord ſtrong and valiant that mightie warriour?

9 Lift vp your head poſtes O ye gates, mount vp I ſay you gates, that this king of glorie may enter.

10 Who is this glorious king? The Lorde of hoaſtes

hoaſtes, he is this king of glorie.

PSALME XXV.

The Argument.

This Pſalme teacheth a forme of prayer dayly to be vſed of the vvhole church & of euery one of the ſaintes of God: vvherein three things are requeſted euẽ by fayth regarding the promiſes already made vnto vs, and confirming it ſelfe by the experience of former benefites. The firſt is the free forgiueneſſe of ſinne. The ſecond that vve may be gouerned by the holy ghoſte in the vvhole courſe of our life that remaineth. The third, a defence from the iniuries of our enemies: the vvhich three do anſvvere to the petitions of the Lords prayer, vvherein vve require to haue our ſins forgiuen, and that vve be not led into Temptation, & to be deliuered from euill.

THE PARAPHRASIS.

1 VNTO thee O Lorde I lift vp my whole heart.

2 O my God my hope is only fixed in thee, let me not be repulſed I beſeech thee, and put to ſhame, and ſo be derided of mine enimies.

3 And ſurely thou wilt not ſuffer them that depend vpon thee to be put to ſhame: but rather muſt theſe faithleſſe perſons that perſecute the innocent, be brought to ſhame.

4 Graunt O Lorde that I may vnderſtand in theſe ſo great perplexites and extremities what way thou appointeſt thine to walke, & teache me thy pathes.

5 Guide my ſteps in thy trueth and teach me continually, for thou art he O my God of whom I doe looke faithfully for my deliuerance.

6 Be mindfull O Lorde of thy mercies which thou

thou haſt ſhewed ſo oft to thy ſeruantes, and of thy manifold goodneſſe which thou haſſe declared in all ages.

7 Contrariwiſe O Lord forget all the folly of my youth and all my treſpaſſes, and remember me O Lorde of thy ſingular mercie and goodneſſe.

8 And why ſhould not I thus hope? ſeeing the Lord is mercifull and true in his promiſes, therefore doth he call againe into the way the ſinners that go aſtray.

9 He alſo, after they be humbled & made meete to learne, doth teache them gently and meekely, and declareth how louingly he vſeth to gouerne his.

10 Which way ſo euer the Lord doth lead his, his mercie appeareth, as alſo howe conſtantly he keepeth his promiſe to them that keepe his couenant that he hath made with vs, as the ſingular teſtimony of his mercy.

11 I beſeeche thee O Lorde therefore for thy great mercy and for the honor of thy holy name forgiue me my ſins, the which I acknowledge to be great and manifold.

12 O how happy is he that feareth the Lorde for he will teach him the way that he ought to walke.

13 His minde enioyeth a continuall reſt, a bleſſing ſhal alway follow him, whereof his poſterity alſo ſhall be partakers.

14 Theſe are they to whome the Lorde doth reueale his councels, which are otherwayes hid from vs, euen that his couenāt I ſay, to them that feare him.

15 Wherefore I haue mine eyes alwaies bent vpon the Lorde alone, for he in the end will rid

my

my feete forth of these nets.

16 O looke vppon mee, and haue mercy vpon me, for I am very miserable and forsaken of all.

17 Sorowes oppresse my heart on euery syde, deliuer me from these miseries.

18 Behold how miserably I am vexed and tormented, and put away my sinnes, whiche are the very cause of all these miseries.

19 Behold how many do hate me, and how bitter hatred they beare against me.

20 Defend me and keepe me from shame, for in thee onely do I trust.

21 Graunt that I may be preserued safe in simplicity & integrity, the which I doe waite for of thee.

22 Finally O God deliuer thou Israel out of all troubles.

PSALME XXVI.

The Argument.

It is a very hard thing in the court to retain true Religion & vprightnesse of life & conuersation chiefly vvhen vvicked men do reigne, and their flatterers do rage partly open by violence, partly by false accusations, & an other sort doth sing in their eares that they must frame their vvits to serue all turnes and purposes, euē as the fish called Polipus *doth change himselfe into the colour of the stone vvhereunto he cleaueth, so that some do altogether leaue their vocations prouiding for their owne commodities to the great damage of the common vvelth: Others do by little and little fall to the Courtly maners like the rest. And some there be, vvho for the vvicked life of certeine others do either abstaine from the holy assemblies, or gather vnto them selues apart priuate*

conuenticles, as did the Catharias *& the* Nouatians *and many* Monks *that vvēt into ſolitary places, & the* Anabaptiſtes *of our time. But Dauid contrariwiſe though his ſtate vvas no better in the court of Saul, yet doth he perſeuere in his place & vocation, and doth the more diligently frequent the holy aſſemblies that vvere polluted vvith no Idolatrie, vvhiles he is driuen from them by violence: neither vvhen he is driuen thence doth he repent of his conſtancy, but being alvvaies one man he doth commit his cauſe vnto God, & ſtill continueth to abhorre the councels & the examples of the vvicked and plainely teſtifieth that he vvill make a true profeſſion of his faith, and that he vvill liue an vpright life, reſting vpon the promiſes of the moſt mercifull & moſt mighty God.*

THE PARAPHRASIS.

1 O LORD Iudge thou my cauſe, for ſurely according to my power I haue indeuored my ſelfe to walke vprightly, and I ſetling all my confidence in thee O Lorde, am minded to continue without wauering.

2 Thow O Lorde prooue me and trie me, and ſearch the ſecrete of my heart.

3 Surely mine eyes are alwaye bent vpon thy goodnes, and I haue appoynted thy truthe to be the guide and leader of my life.

4 I haue carefully avoyded the company of theſe moſt vaine men, and I haue fled away from theſe deceitfull dealers.

5 I hate the aſſemblie of euill men, neither do I accompany the wicked.

6 I do preſent my ſelfe before thine Altar, not onely with my handes waſhed in water, but rather purified from all wickedneſſe.

7 That

7 That I may openly ſet foorth thy prayſe, & celebrate thy wonderfull workes.
8 For there is nothing that I loue more deare-ly, then that temple wherein thou haſt ſet thy ſeate, euen the houſe of thy maieſtie.
9 Wrap me not in I beſeech thee with theſe wicked perſons, neyther account me with theſe cruell men.
10 Who do ſpeedily put in execution their wicked deuiſes, and whoſe handes are full of bribes.
11 But I haue walked vprightly to my power, therefore haue mercy vpon me and deliuer me.
12 That I do ſtand vpright in the way, I doe attribute it to thee, O Lorde, and will magnifie thy name in the publique congregations.

PSALME XXVII.

The Argument.

VVhether vve ſay that Dauid did vvrite this Pſalme vvhen he vvas nowe deliuered, or vvhen he vvas in the middeſt of his daungers, it is no great matter. But here are opened vnto vs euen vvhen all things ſeeme moſt deſperate, three liuely and neuer fayling fountaines, vvhence vve may drawe aſſured comfort. One is, to take holde of the powver of God by true faith, and oppoſe it againſt all the bragges of the enimies. The ſecond, a continuall deſire alvvay of the glorie of God, keeping euermore a ſafe conſcience, and vſing diligently the meanes vvhereby our faith may be confirmed, that is to ſay, the hearing of the vvord preached, and the vſe of the ſacraments: if ſo be that vve may haue them, if not, yet muſt vve haue a continuall meditation of them. The third is, earneſt prayer, vvith faith and patience.

THE PARAPHRASIS.

1 O Lord, ſeeing thy will doeth manifeſtly appeare like a moſt bright light vnto me, in

this ſe great darkeneſſe to deliuer me, whome ſhall I feare? ſeeing my life ſtandeth vpon the ſtrength of the Lorde, of whome ſhall I be afraide?

2 I ſpeake of experience, for ſo oft as thoſe wicked tyrants, myne enimies, did runne vpon me as though they would deuour me with their teeth, they fell downe voyde of their purpoſe.

3 Hereafter therefore, though the enimies come foorth with their armies ſet in aray againſt me, yet will I ſtand without all feare, yea though they enter into battell againſt me, I will hereof take the occaſion of more confidence.

4 Neyther doe I yet herein prouide for myne owne priuate commoditie, but I begge and craue this one thing of the Lorde, that I may dwell in the houſe of the Lorde, and leade my life with him, euen to ſpend my whole life in beholding the bewtie of the Lorde, and to meditate in his holy Temple.

5 For there truly vnder the roofe of his houſe will I lye hid when any ſtorme commeth, in the ſecret place of his pauilion ſhall I be hid, whileſt that I be ſet vpon an high and ſafe rocke.

6 Yea, euen nowe alreadie like a conquerour I mount vp, lifting myne heade aboue myne enimies that compaſſe me about, wherefore I will offer ſacrifice ioyfully in his tabernacle, and I will ſing and prayſe the Lord.

7 Receiue therefore O Lorde, the voyce of my crye, haue mercy vpon me and heare me.

8 My heart doeth continually meditate that ſame thy commaundement, *Seeke ye my face*, that is, euen as I nowe open my ſelfe: Wherefore I doe obey thee, O Lorde, and I doe ſeeke thy face.

9 Turne

9 Turne not away O Lord, neyther reiect thy ſeruaunt in thine anger: thou wilt yet helpe me, leaue me not, neyther forſake me, O my ſauiour.
10 Though I be deſtitute of all mans helpe, yea euen forſaken of my very parentes, yet thou, O Lord wilt ſuccour me.
11 Teach me the way that I ſhould walke, and make plaine the pathway vnto me, againſt whom ſo many enimies doe lye in waite.
12 Giue me not vp to the luſt of myne enimies: for they are riſen vp againſt me, which are not aſhamed to lye, or to commit any wickedneſſe.
13 Yet I truſt that I ſhall be ſafe, and comfortably enioy the Lordes benefits.
14 Goe to Dauid, waite vpon the Lord with a couragious and conſtant heart, waite vpon the Lord I ſay.

PSALME XXVIII.

The Argument.

Dauid in this Pſalme ſuſteyning the perſon not of a priuate man, but of a publique, euen of a king appointed by God him ſelfe, prayeth for him ſelfe and for Gods people, with ſuch confidence (although he could not liue ſafely, no not as a priuate perſon in the kingdome of Saul) that he giueth thankes for his petition graunted alreadie: And he addeth certaine prayers vndoutedly by the ſpirit of prophecie againſt all ſuch as perſecute the Church, not by ignoraunce or ſodaine affection, but of ſet purpoſe and obſtinat malice. Whereunto appertaine thoſe thinges that are written 1. *Sam.* 23.17. & 24.21.

THE PARAPHRASIS.

1 I Call vpon thee O Lorde my defence, be not deafe at my crye, for if thou keepe ſilence, I

ſhall differ nothing from them that dye and are layde in the earth.

2 Heare my prayers therefore whileſt I may crye, and regard me that ſtretch vp my handes to that thy moſt holy ſanctuarie.

3 Count not me O Lorde amongeſt theſe wicked men, who reioyce in wickednesſe, who will offer in wordes all dueties of friendſhip, and to be at commaundement, but in their heartes they haue moſt wicked deuiſes.

4 Giue vnto them their worthie reward, euen that which their wicked deedes deſerue: recompence them, I ſay, according to their deſert.

5 For ſeeing they hinder the worke that thou haſt determined to bring to paſſe both willingly and wittingly, certainly thou wilt deſtroy thē, O Lorde, much leſſe wilt thou encreaſe thē with thy bleſſings.

6 I giue thankes therefore vnto the Lorde which hath heard my prayers.

7 The Lord is my ſtrength and my ſhield, this is he in whome my heart doth reſt, hauing experience of his ſupport, he for full concluſion comforteth my heart, him will I prayſe.

8 The Lorde ſtrengtheneth his ſeruants, neyther will thine annoynted truſt to any other.

9 Deliuer thy people, O God, and declare thy fauour towardes them whome thou haſt choſen peculiarly to be thine: feede them, and extoll them vp for euer.

PSALME XXIX.

The Argument.

Whereas men commonly vſe to be more proude, and to shewe thē ſelues in the end deſpiſers of the very maieſtie of God, then they to whom God hath made o-

then

thers ſubiect to be gouerned by them, ſo that they challenge vnto them ſelues to be honoured as Gods, and ſuppoſe that they may doe vvhat they luſt vnto others. This Pſalme teacheth Kings and Princes peculiarly by the cõpariſon of their pouuer (hovv great ſo euer it be) vvith that infinite pouuer of GOD, vvhich doth vtter it ſelfe in the terrible thunders & other tempeſtes and their effectes, to remember rather hovv farre they are abaſed vnder his pouuer, and of vvhom and vpon vvhat condition they haue receiued their authoritie, rather then to be proude that they are aboue a fevve mortall men for a little ſeaſon. Againe, ſeeing that the kings them ſelues are oftentimes ſotted and demented by the flatterie of the people, he admoniſheth them that be of God, that they be content to obey their magiſtrates as Gods miniſters, yet that they learne to depend only of God, & to vvaite for all good things from him.

THE PARAPHRASIS.

1 OYe kings, and all ye of power, giue place vnto the Lord, giue vnto the Lorde, I ſay, the honour of al glory and power.

2 Giue vnto the Lorde the maieſtie and glory due vnto his name, and fall downe and worſhip him in that his moſt bewtifull Temple.

3 This is that Lorde whoſe voyce thundering forth of the middeſt of the waters, doth witneſſe him ſelfe with ſuch a loude ſounding voyce to be the very God of glory, euen by that voice, I ſay, which breaketh forth of the midſt of the clouds driuen by tempeſtes.

4 The voyce of the Lorde is very mightie, the voyce of the Lord is full of maieſtie.

5 The voyce of the Lorde breaketh the moſt high Ceders of Lybanus.

6 And he plucketh them vp by the rootes, and cauſeth them to ſkip like a wanton bullocke, and he cauſeth thoſe moſt mightie mountaines to tremble and to ſhake.

7 The voyce of the Lord dorh caſt foorth fire ſtriken out of the very cloudes.

8 The voyce of the Lord doth ſhake the horrible wilderneſſe, and the high rockes of the Arabians.

9 The voyce of the Lord cauſeth the hindes to caſt their calues, and maketh the woods bare by caſting downe their trees with terrible noyſe, the godly in the meane ſeaſon prayſing him in his Temple.

10 By him commeth the horrible flouds of waters, but ſo that he ſitteth as gouernor ouer thē: For the Lord is king for euer.

11 This is he that giueth power to his people, euen the Lord that bleſſeth his people with continuall benefites.

PSALME XXX.

The Argument.

It is very probable that Dauid made this Pſalme vvhē Abshalom & Sheba vvere ſlaine, & he returned into the citie as it is declared, 2. Sam. 20. vvhen he vvold purge his houſe, & as it vvere conſecrate it a nevve vnto God, that vvas polluted by the inceſt of his ſon and other vvickednеße, vvherein there appeareth ſome ceremonie to haue ben vſed, as appeareth by the hiſtorie of Nehemia, in dedicating the vvalles of the citie, and by dedicating the houſe. Deut. 20. 5. And he giueth great thankes therfore vnto God, to vvhoſe only mercy he doth giue the praiſe of this his reſtoring to his kingdome ſo ſouden, euen done as it vvere in a moment. And he doth alſo confeſſe, that it came to paſſe by his ovvne foolish ſecuritie, that GOD did

breake

breake off the continuance of publique peace and other his beneſites.

THE PARAPHRASIS.

1 I Will magnifie thee O Lorde my deliuerer, which haſt not ſuffered mine enemies to triumphe ouer me.

2 I haue cried vnto thee O Lord my God, and thou haſt ſaued me that was ready to dye.

3 Thou haſt deliuered me O Lord, from the verie graue, and haſt reſtored life vnto me, who ſhoulde elſe haue gone downe into the pit.

4 Sing with me vnto the Lorde, all yee that are receiued to his mercie, and celebrate his memorie with perpetuall praiſe.

5 For in one moment doeth his anger ende, but his fauour endureth to the end of our life: ſo that if we goe to bed in the euening with ſorowe, in the morning commeth ſome cauſe of reioycing.

6 Howbeit I ſleeping in ſecuritie, when I was in proſperitie did fully thinke that no chaunge could come vnto me.

7 For thou O Lord aſſuredly had fortified my hill wonderfully of thy ſinguler goodneſſe, but as ſoone as thou waſt offended with my fooliſh ſecuritie thou turned away thy face from me, & I was ſoudenly ſtricken and fell downe.

8 Then I called againe vppon thee O Lorde, and prayed with theſe wordes:

9 I beſeech thee O Lord, if I be ſlaine and go down into the graue, what good wil come therof? can this my body made duſt, ſing praiſe vnto thee? or can it declare that thy conſtancie in performing of thy promiſes?

10 O Lorde heare me, haue mercie vppon me, O Lord helpe me.

11 And lo, thou haſt turned this my mourning into moſt full ioye, ſo that ſoudenly caſting away ſackecloth, I came foorth moſt ioyfully.

12 Therefore this tongue ſhall neuer ceaſe to ſing thy prayſe, but ſhall be wholy conſecrate to ſet foorth thy glorie: O Lorde my God I will prayſe thee I ſay, for euer.

PSALME XXXI.

The Argument

Euen as there be diuerſe and ſundrie circumſtances of the calamities and afflictions vvherby God doth erye and chaſten his ſeruauntes, ſo is it neceſſarie in the reading of the Pſalmes, in the vvhich are conteined prayers framed and ſet dovvne by the holy Ghoſt, to conſider vvhat is common to them all, and vvhat is peculiar and proper to euerie one, that vve may vſe them aptly to our commoditie. This Pſalme then vvas vvritten by Dauid as it is manifeſt in reſpect of that time, vvhen he being a little before in great authoritie and dignitie and vvas next vnto kinge Saul in the kingdome, vvas ſoudenly brought into extreme miſerie by the vniuſt hatred of the king, and the enuie of certaine that ſtirred vp the kinges rage againſt him: by the vvhich and ſuch like ſouden alterations an infinite nomber of men in other thinges verie conſtant, being ſoudenly ſtricken, haue taken moſt vile couzſels and fallen moſt ſhamefully as it appeareth by hiſtories. But Dauid on the contrarie part confeſſing his double fault both that he did forget the mutabilitie and vnſtablenes of the vvorlde vvhen he vvas in his proſperitie, and that he did almoſt diſſpaire vvhē this ſouden ſtorme of aduerſitie came vppon him, doth pray vnto God ſo much the more earneſtly truſting vpon the promiſes vvhich he had learned of Samuel, and

of

of his owne vpright conſcience. Furthermore he doth ſet before him thoſe moſte excellent promiſes of God confirmed by moſt manifolde and plaine examples, whereby God doth ſhewe himſelfe then to haue moſt care for his ſeruauntes, when thinges ſeeme in deede moſt deſperate. Finally he geueth thankes vnto God that he may teach all the Godly by his example, that ſuch manner of prayers are heard, whether it were that he was by his faith aſſured that it ſhould ſo come to paſſe as he prayed, wherein he was nothing deceyued, either that he did write this Pſalme after his deliuerance.

THE PARAPHRASIS.

1 THou art the O Lorde to whome I flye for refuge, deliuer me I beſech thee from this horrible ſhame, euen for that thy righteouſneſſe, whereby thou alwayes performeſt thy promiſes, deliuer me.

2 Heare me and make haſt to deliuer me, for in thee alone is all my faithe, and all my defence is ſet in thee.

3 Thou art my forte and moſt ſtronge rocke of defence I ſay, leade me therfore and guide me through the middes of theſe ſtormie tempeſtes, not for my deſeruing, but for thine owne glory ſake.

4 Graunt that I may eſcape forth of the nette that they haue layde priuily for to take me, for I truſt onely in thy power.

5 I commend my ſoule into thy hands, whom I haue alway to be my ſauiour, and mindfull of thy promiſe.

6 Thou alſo canſt teſtifie againe for me, that I haue hated the craftie perſons and the lyers, & haue depended onely vppon thee.

7 Therefore doe I fully truſt of thy goodneſſe that I ſhall fully reioyce therein, that thou haſt acknowledged and regarded me ſo miſerable, and brought into ſuch extremitie.

8 Neither haſt thou ſuffered me to be encloſed and entrapped of mine enemies, but rather haſt brought me forth into a large place at libertie.

9 Therefore Lord haue mercie vppon me ſo cruelly vexed, that not only my face & my bowels within me, but my verie ſoule is conſumed.

10 For certainly I can ſcarcely draw my breath for ſorowe, I waxe olde with mourning, ſo that the verie bones being weakened, all my ſtrength fayleth.

11 For the multitude & the authoritie of mine enemies cauſeth me to be abhorred of all, euen of my verie neighbors, ſo that they that knowe me well, if I doe mete them abroad, they fly forth of my ſight.

12 Finally I am forgotten of all, as though I were deade, and I am counted more vile then any broken earthen potſheard.

13 I doe heare the reproches and railinges, that all they of power doe caſt out againſt mee, which make me wholy to tremble whiles they take ſuch craftie counſells againſt me.

14 Howbeit O Lord I truſt in thee, for I haue thus concluded within my ſelf, that thou art my God.

15 And ſurely the tearme of my life, it not in their handes, but in thine: deliuer me therefore from the handes of mine enemies, and from all that perſecute me.

16 Refreſh me thy ſeruaunt with the brightnes of thy countenaunce, and for thy mercy ſake deliuer me.

17 Graunt

17 Graunt I beſech thee O Lord, that I be not put to ſhame that call vpon thee, but rather that death may ſtoppe their mouthes.

18 That they may ceaſe to make lyes, which ſlaunder me being innocent, ſo bitterly, proudly, and diſdainfully.

19 O how manifold is that thy mercie, wherof all haue had experience that feare thee: whō no feare of man can driue from the true profeſſion of thy glorious name.

20 For thou haſt ſecrete places enow, wherein thou canſt hide, and ſecretely keep them ſafe, from the proud bragges of the wicked, farre away from the poiſoned and curſed ſpeakers, & wilt preſerue them in ſafetie in thy tabernacle.

21 Therefore I praiſe thee O Lord, hauing experience of that thy merueilous goodnes, wherby I was defended, as with the moſte mightie walles of a ſtrong citie.

22 Yet I confeſſe that I being caſt downe headlong with ſuch a ſouden tempeſt, did vnaduiſedly thinke in my heart, that I was vtterly caſt off frō thee: howbeit thou notwithſtanding haſt heard my prayers, when I cried vnto thee.

23 Wherefore all ye that feele this goodnes of the Lorde, being admoniſhed by mine example, loue the Lord more and more, for he moſte conſtantly preſerueth thē that loue him, and moſt aboundantly rewardeth the proud doer according to his deedes.

24 Be ſtrong I ſay, and encourage your ſelfe more and more, whoſoeuer haue ſetled your hope and confidence in the Lord.

PSALME XXXII.

The Argument.

The

This moſt pretious Pſalme doeth teach the chiefe and principall article of the Chriſtian faith as the Apoſtle doeth teſtifie, and interprete it. Rom. 4.6. that is to ſay, that all our bleſſednes doth conſiſt in the free forgiuenes of our ſinnes. For all other Religions doe deceiue men in this point chiefly, that they teach them to ſeeke ſaluation at their owne righteouſneſſe which can no where be founde. But in the Goſpell onely, Chriſt that our onely mediator is declared vnto vs to be made righteouſneſſe of GOD his Father. The Prophete doth alſo teach in this Pſalme, that this doctrine doth not bring in a foolish and careles ſecuritie, as the Papiſtes doe falſly ſlaunder vs, as though the free imputation of the iuſtice of Chriſt ſhoulde abolish the care and endeuour to doe good workes. For he contrariwiſe doeth declare that the ſpirite of regeneration is alwayes annexed with the gifte of righteouſnes by imputation which is receiued by faith, which doth kindle in the heartes of them that are iuſtified an earneſt loathing of ſinne, hope, true obedience and other vertues. Whereof this followeth that the conſcience being pacified doth enioye a true and perpetuall reſt what ſtorme ſoeuer doe ariſe. Therefore this Pſalme doth differ from the firſt, becauſe it ſhewveth the chiefe effectes, whereby a man may be knowen to be bleſſed, but this doth declare the cauſe of that bleſſednes, and alſo of the effectes, and by this conſideration may Paul and James be reconciled.

THE PARAPHRASIS.

1 BLeſſed is that man verily, whome being oppreſſed with the burthē of his ſinne, the Lorde doth raiſe vp, and whoſe offences are couered by Godmercie.

2 That

2 That man I say verily, is blessed to whome the Lorde doth not impute that which he hath done amisse, & whose heart is free from falshood & hypocrisy.

3 I do speake by experience, for by dulling mine own conscience and deceauing my selfe, at the length I came to this point, that I did fall downe consuming whole dayes in mourning in vaine, and all my strength was wasted.

4 For the waighe of thy hand did oppresse me day and night more & more, so that I being as it were burnt vp with the heate of the Sunne did lye parched & as it were without life.

5 At the length therefore O Lorde, I fully determined with my selfe to confesse my selfe willingly & plainly gylty before thee, and to declare my sinnes, & disclose al my wickednesse without any dissimulation, the which thing so soone as I had done, thou hast forgiuē me al mine offence.

6 So must all they doe whome thou requirest to thy fauour, euen to aske forgiuenesse of thee, taking the opportunitie of time when thou maist be founde: for so shall it be, that the floudes of great waters although they rage, yet shall they neuer come neare them.

7 Thou therfore art my refuge, vnder the whiche I being hid do feare nō euil, that I being safe vnder thy defence, may prayse thee my Sauiour.

8 Come hether therefore whosoeuer desyrest to be blessed, I will teach thee what way thou oughtest to walke, & I will direct thee faithfully & neuer remoue mine eye from thee.

9 Take heede ye be not like Horses & Mules, beastes without reason striking with the heeles, whose mouthes your selues doe vse to bridle with bits & snaffles least they rage against you.

10 So

10 So are they in daunger of infinite puniſhments whoſoeuer go on in their ſinnes: contrariwiſe, all they that turn to the Lord are compaſſed about with his goodneſſe on euery ſide.

11 Wherefore be glad and reioyce in the Lorde all ye righteous, all ye I ſay that loue righteouſneſſe ſing forth his prayſes.

PSALME XXXIII.

The Argument.

Nothing cã be ſpoken more notably then this Pſalme, vvherein vve are admoniſhed to conſecrate our vvhole life to the ſinging & ſetting forth the praiſes of God, the vvhich thing if mẽ vvere perſvvaded to do, nothing vvere more happy vpon earth thẽ mans life, as by the contempt of the vvhich doctrine it cõmeth to paſſe, that nothing is more miſerable thẽ it. But chiefly the order of this Pſalme is meruellous: for firſt it teacheth that ſacrifices of prayers are not acceptable vnto God, except the purity of the heart do go before the vvorde of the mouth, to the vvhich end alſo the lavves of outvvard purifyings tended. it addeth aftervvard that God is to be praiſed not for faſhion ſake, but ſeriouſly & earneſtly: then it bringeth moſte vvaighty reaſons, as vvherevvith almoſt the very ſtoes ought to be moued, much leſſe that mẽ for vvhoſe ſakes al this vvhole vvorld vvas made, ſhould not do their duety. VVherefore it ſetteth forth in the beginning the vvonderful vviſdome & gratious goodneſſe of God, vvhich appeareth three manner of vvaies, in the vvorkemanſhip of the vvorld: namely, both in the creation thereof, and alſo in the order of euery part thereof, & laſtly in ſuch a meruelous gouerning of it, ſo that al creatures eſpecially man that is endued vvith reaſon & vnderſtanding, ought almoſte to tremble vvhen he con-

conſidereth theſe thinges. Furthermore it goeth to a peculiar conſideration of the prouidence & bounty of God in the preſeruation of mankinde: for although troubleſome men do infinite vvayes ſeeke to deſtroy & ouerthrovv themſelues, yet God continueth to defend them, hindring and bringing to nought the endeuours & practiſes of thoſe that are ſeditious: and the prophet doth ioyne alſo ſome ſentences againſt the madneſſe of thoſe men, vvhich ſticke in ſecundarie cauſes, & againſt the doting folly of others, vvho dreame that all things are carried about by fortune, to the vvhich thinges they binde the prouidence & mighty povver of God. But the thirde place is eſpecially to be noted, vvherin he ſpeaketh of that peculiar loue, vvherevvith he doth moſte mightily preſerue through his mercy his Church moſt deſperately aſſaulted by mighty and moſt cruel enemies, againſt all calamities that doe inuade them: and againe he expreſſeth in fevve vvordes vvhich is the true Church that God vvill neuer forſake, that is to ſay, euen the aſſembly of thoſe vvhich vvorship him truely, and boaſte of no merites of their ovvne, but poſſeſſing their ovvne ſoules in hope and ſilence doe looke to his mercy alone.

THE PARAPHRASIS.

1 YOV that loue righteouſneſſe, loue ye the Lord for it is meete that he be prayſed altogether of thē that loue iuſtice & goodneſſe.

2 Prayſe ye the Lord therfore, and ſinge vnto him with all kind of inſtruments.

3 Singe Hymmes I ſay and Pſalmes one after another, and teſtifie your ioy with moſt chearfull and loud voyces.

4 For this moſte bewtifull order of the whole worlde

world made & appoynted by his word and ordinance, wherof euery part doth manifeſtly teſtifie howe greate both his power and conſtancy is, doth require the ſame of you.

5 Agayne I beſeech you conſider, what iuſte and due order and moderatiõ is manifeſtly to be ſeene in his gouernement of the world; ſo that the whole earth is full and doth abounde with his goodnes and bounty.

6 Furthermore that all theſe thinges began to appeare and haue their being of nothing, onely by his word & commandement: euen that great compaſſe of the heauens how wide & vnmeaſurable ſoeuer, together with that infinite number of ſtarres, & both the great lights of the Sunne & the Moone, wherewith he hath bewtified that frame of the heauenly firmament as with a great armie ſet in moſt comely order, was formed and made by the commaundement of his eternall worde, and by the vnſpeakable power of his ſpirite alſo which proceedeth from him.

7 Now to come vnto the creatures more neare vnto vs, it is the ſelfe ſame power that hangeth ouer vs that liquide & euerflowing element of water, and heapeth it vp in it ſelfe, & holdeth it encloſed in certaine ſecrete gulfs, and doth keepe it backe that it doth not drowne the worlde againe.

8 Goe to then, let all them that dwell in the world feare and reuerence ſuch a workmaſter, and tremble at his workes:

9 And learne to followe the examples of thoſe thinges though they want both ſence & vnderſtanding, who yet ſo ſoone as he had ſpokẽ the word, they ſtoode forth & were obediẽt vnto him, & do now ſtill remain at his cõmãdemẽt.

It

10 It is he the ſame alſo, although very many not only particular perſons, but alſo whole multitudes conſpire together outragiouſly to their owne deſtruction, and labour to bring all things to vtter confuſion, that yet doth ouerthrowe and breake their wicked practiſes and craftie counſels, bicauſe he is the mainteyner and preſeruer of ciuill pollicie and naturall equitie, whereby mankinde is kept in ſafetie.

11 For it can not be, that any thing that the Lorde hath determined, can at any time be made fruſtrate and voyde, but rather muſt alwayes and in all ages remaine ſtable and vnmouable.

12 But O moſt bleſſed and happie nation, to whome the Lorde ſheweth him ſelfe their God before others, euen by taking a ſingular and peculiar care ouer them: O thou truely art an happie people, if thou didſt knowe thine owne bleſſed ſtate, whome he hath choſen to him ſelfe as his peculiar heritage.

13 For God is not an idle beholder of the things that he hath created, neyther doth he ſuffer them to be carried at all aduentures, but he doth beholde all things with a watchfull eye, and moſt chiefly doth he obſerue all mankinde.

14 And from his moſt hye throne he doeth beholde all the inhabitaunts of the world where ſo euer they are placed.

15 GOD forbid that we ſhould thinke, that he that hath created the heartes of all men, and hath put into them the power of affections and of reaſon, could not conſider and vnderſtand what they thinke and enterpriſe.

16 Wherefore they are doting madde, howe proude and mightie ſo euer they be, who dreame that they are able to doe any thing by their owne

power, seeing that all kingdomes are planted & subuerted by Gods only appointment.

17 Wherefore their hope is deceiueable and vaine, who abusing the meanes giuen them by God, doe depend of any other thing then of his power alone, not vnlike to the horsmē, who trust to the strength of those horses which haue oftentimes ouerthrowen them.

18 So then, they perish through their owne fault: but contrariwise, them doth the Lord beholde, assuredly keepe and defend which feare him, and haue only regard vnto his mercy.

19 For although all things seeme to threaten their destruction being destitute of all other helpe, and somtimes both heauen and earth deny them their bodily foode, yet the Lorde preserueth them safe and sound: and doth minister vnto them in due season, sufficiently to passe thorough the course of their life.

20 Let vs therefore earnestly runne vnto the Lorde alone, as he worthily deserueth, being our only defence and succour.

21 And surely our expectation shall not fayle vs: for vndoubtedly it will come to passe, that after some sharpe assaultes of these miseries, he will comforte vs with most certaine and true ioyes. Therefore let vs neuer cease to rest vpon the promises that he hath reuealed vnto vs, and neuer fayle at any time to call vpon his holy name.

22 And thou againe, O Lorde, defend vs by thy mercy, that we haue so oft felt from the heauens, as thou commaundest vs to hope, and we trust that thou wilt performe.

PSALME XXXIIII.

The Argument.

This Pſalme vvas vvritten by Dauid as the title declareth, for the vvonderfull deliueraunce foorth of the handes of king Achis by diſſembling madneſſe, as is vvritten 1 Sam. 21. And it declareth vvhat is our dueti vvhen vve haue receiued Gods beneſites, that is, not onely to giue thankes vnto GOD, and to confirme our ſelues in fauth and hope againſt other tentations by ſuch like experience, but alſo to exhort others to doe the ſame by ſetting foorth theſe examples: that they may beleeue that theſe deliuerings from daungers, are not ſpeciall priuiledges graunted to any one man, but that they are ſo many preachings as it vvere and Sermons, vvhich doe appertaine both to the vvhole Church and to euery member of the ſame. Howbeit the Prophet doeth adde this one thing, that theſe benefites yet do appertaine to none other but vnto them, vvho after they be deliuered foorth of daungers, doe repent of their ſinnes, and doe feare God more ſeriouſly. Alſo he admoniſheth that vve ſhould ioyne the deliuerance of the godly vvith the deſtruction of the vvicked, that vve make not God as the mockers and ſcorners doe, onely to ſee of the one ſide, and ſo to be merciful, that he ſhould forget his iudgements. Finally, this Pſalme is ſo furniſhed vvith eloquent vvordes, & ſo great gliſtering of moſt graue ſentences, that amongeſt others, this is vvell vvorthie to be committed vnto memorie by all the godly.

THE PARAPHRASIS.

1 I Will giue thankes vnto the Lorde without ceaſing, and I will neuer leaue off to haue his prayſe in my mouth.

2 I will extoll the benefites of the Lord, I ſay, from the bottome of my heart, that all the afflicted when they heare this, may be thereby comforted.

3 Goe to then, payſe and magnifie the Lorde together with me, and let vs altogether extoll & prayſe his name as he deſerueth.

4 For I haue ſought the Lorde, and he accompliſhing my deſire, hath deliuered me from all that troubled me.

5 Therefore ſhall they be bolde alſo, moued by my example to turne their eyes vnto him, and to make haſte to run vnto him, and ſhall not be repulſed.

6 For beholde ſhall they ſay, this miſerable man was heard when he called vpon the Lorde, who deliuered him out of all his miſeries.

7 And this is a ſure caſe, for like as they that feare God are aſſaulted of euery ſide, not only of other men, but alſo of Sathan and his angels: euen ſo the Lord againe doth campe about them with the inuincible armies of his Angels, that they may ſo be preſerued.

8 I beſeech you therefore, doe not careleſſly behold this great goodneſſe of the Lorde, but rather thinke vpon it againe and againe, and taſte his moſt comfortable ſweetneſſe, and cry together with me: O bleſſed is that man that truſteth in the Lords protection.

9 Feare ye the Lord therefore, ſo many as he hath ſeparate and conſecrate to him ſelfe: for nothing ſhall be wanting to them that feare the Lord.

10 Beholde I pray you the Lions, and all ſuch beaſtes as liue by rauening and crueltie, how oft they dye, being deſtitute of their pray: this is the reſem-

reſemblance of the wicked, which ſeeke riches & power by the oppreſſion and ſpoile of the poore, alwayes greedie, whileſt they periſh miſerably. But of the contrarie part, vnto them that feare God, there wanteth nothing that is for their cõmoditie.

11 Come hether my children, heare you me, and I wil teach you the right rule of godly life.

12 Is there any that deſireth that moſt bleſſed life heaped vp with all true felicitie:

13 Firſt of all, regard that thou abuſe not thy tongue to hurt any man, or to deceiue any.

14 So abſtaine from euill, that thou doe that thing which is good. Be thou carefull to keepe true peace and concord, ſo that though it ſeeme to flee from thee, thou ſtill doe purſue it, And though whileſt thou followeſt this way, thou muſt ſuſtaine many battels, yet be not diſcouraged.

15 For the Lord with open eyes watcheth ouer them that loue iuſtice, and hath attentiue eares vnto their cryes.

16 Contrariwiſe, he beholdeth them with a terrible countenance, who ſo euer reioyce in wickedneſſe, that he may roote them out, and the remembrance of them altogether.

17 Wherefore the iuſt do cry I graunt, and not without cauſe, but the Lorde heareth them, and deliuereth them foorth of all miſeries.

18 For euen then when they ſeem to be brought to the greateſt extremities, he is moſt neare vnto them, to comfort their heauie hearts.

19 Finally, they that would liue iuſtly, are ſubiect to many miſeries, but the Lorde deliuereth them out of all.

20 And though the enimies do ſeeme to be rea-

die to breake their verie bones in pieces, yet the Lord wil not ſuffer the leſt of them to be broke.
21 But their owne wickedneſſe ſhall deſtroy the wicked, and all they ſhall periſh that hate the iuſt.
22 For the Lord doth redeeme the ſoules of his ſeruants, neither ſhall any of them that flee vnto him be condemned or periſh.

PSALME XXXV.

The Argument.

This Pſalme doth miniſter a goodly example of prayers, both for the vvhole Church, and for euery member of the ſame, againſt ſuch as flatter good men, and counterfet friendſhip vvhen they are in proſperitie, but vvhen there commeth any chaunge of their ſtate, they do kindle the vniuſt vvrath of kings and princes vvith their ſlaunderous accuſations, and ſo doe enflame their rage, vvhereof they are ready to be the executioners. Vvherefore the Prophet teacheth the godly, to flee vnto God in theſe difficulties, vvho both hath ſufficiēt povver to deſtroy theſe vvicked flattering Courtiers, & alſo a ready mind to preſerue his. Howbeit, leaſt vve abuſe theſe prayers, firſt of all vve muſt take heed, that vve maintain a iuſt cauſe: ſecondly, that vve carrie a minde not vvilling to auenge our owne priuate iniurie, but deſirous to reſtore and ſet foorth Gods glory: finally, that vve laſh not foorth any vvord by the motion of the fleſh, but by the guiding of Gods holy ſpirite.

THE PARAPHRASIS.

1 DEfend my innocencie, O Lord, againſt them that oppreſſe me with ſlaunders, and ſet thy power againſt them that fight againſt me.
2 Ariſe O Lord to help me, bring forth al that armour whereby I may ſuſtaine their rage.

3 Set

3 Set vppon them O Lorde both by caſtinge thy dartes a farre off, and alſo encounter with them hand to hand that perſecute me: Graunt that this poore ſoule may heare thee, bearing it witnes that thou art the ſauiour thereof.

4 Cauſe them I ſay, that ſeeke my death to be deſtitute of their purpoſe, and to bee aſhamed, euen thoſe that imagine ſo much miſchiefe againſt me to be put to ſhame and not bring their matters to paſſe.

5 Send thine Angell downe from heauen that may driue them too an fro, euen as wee ſee the chaffe driuen with the hurle wind.

6 Cauſe that whether ſoeuer they goe, they may be doubtfull, as men wandering in darkenes, and ſtumbling in ſlipperie places, feareful and carefull whiles thine Angels doe purſue them.

7 For without any cauſe haue they laid waite for me, and haue digged as it were a pit, in the which they woulde catch me and kill mee.

8 Let him rather fall at vnwares, and let him be caſt downe and ſnared in the ſame net, that he hath laide for me.

9 But I O Lord being preſerued by thee, reioycing with an holy ioye will prayſe thee my deliuerer.

10 And my verie bones O Lorde, will crie that there is none like vnto thee, who doeſt deliuer the afflicted from them that oppreſſe them by violence, and ſetteſt at libertie the poore and miſerable from the rage of the tyrantes.

11 The ſame doe ſtand vp as witneſſes againſt mee, which offer me this violence, and they lay ſuch thinges vnto my charge as neuer came into my minde.

12 And whereas I haue deſerued weil at their handes, they doe me euill for good, and are readie to take my life from me, vnles thou do ſtop them.

13 Yet when I did ſee them in diſtreſſe, I changed my garment, I pyned my ſelfe with faſting, and bowed me downe and prayed for them.

14 Finally I went ſo heauely, and with ſorrowfull countenaunce teſtified I my griefe none otherwaies, then if they had bene my neare kinſfolke, or if I ſhould haue mourned for mine own mother.

15 But they contrariwiſe, when they did ſee me ſtagger, they tooke counſell together againſte me: they conſpired I ſay againſte me, ſuſpecting no ſuch thing, euē the moſt vile men make none end of railing againſt me with open mouth.

16 They haue ioyned themſelues to ieſters & paraſites, and they haue all whett their teeth againſt mee.

17 O Lord howe long wilt thou behold this? when wilt thou correct thē? deliuer me frō them ẏ rage ſo fearcely againſt me, & deliuer this ſoule wanting all ſuccor from theſe moſt cruel lyons.

18 Deliuer me I ſay, that I may ſet foorth thy praiſe in the aſſembly of all thy people, and in the audience of them all.

19 Suffer not I beſeech thee, that theſe faithles and vngrate perſons reioyce that they haue ouercome me, either that they which hate mee without cauſe, with glying eyes deride me.

20 For they are enflamed with a deadly hatred, and though the earth open vnderneath and threaten ruine, yet thinke they of nothing, but howe with moſt craftie wordes they may hurte euery one.

21 Where-

21 Wherefore they gape & laugh saying, ah ah, we see nowe at the length that we haue so long desired.

22 Thou seest both mē and thē also O Lord, do not I pray thee passe these thinges ouer in silence O Lord, neither depart thou far from me.

23 But rather awake and come foorth to deliuer me O Lorde my God, and defend my iust cause.

24 O Lord my God, seeing thou art iust, defend mine innocencie against them, and cause that they doe not reioyce ouer me.

25 Neither let them say vnto them selues, Oh, nowe at length we haue whereof to reioyce, and triumphe together saying lo, nowe at length we haue deuoured him.

26 But rather let them be ashamed and confounded together, who take the occasion to reioyce by my miseries, and let them be couered with shame and confusiō which lift themselues vp against me so despitefully.

27 Of the contrarie parte cause them comfortably to reioyce that fauour my iust cause, and when they see me preserued by thine assistance, that they may iudge in their heartes, and testifie openly, that thou art worthy of most gret praise, who hast declared in deed that thou hast a great care for the preseruation of thine.

28 And I wil sing foorth both day and night this thy mercy in sauing thine, and thy iustice in the aduenging of thy selfe vppon the enemies of thy name.

PSALME XXXVI.

The Argument.

There is nothing that greeueth good men & them that feare God ſo much and that vvorthily, as the life of prophane and vvicked men, vvho do openly teſtifie that they neither feare God nor man. But the prophet doth admonish vs vvhē vve behold theſe thinges, that vve may not gather hereby that God careth not for ſuch matters, but rather to riſe vp into a more higher conſideration of the infinite goodnes of the moſt mercifull and mightie God thereby, euen tovvardes them to vvhome he is not bound any vvay, for neither may vve meaſure Gods iuſtice nor his counſells by our ſmall capacitie. Aftervvard he teacheth that the prouidence of God doth moſt manifeſtly shine foorth in theſe ſo great confuſions, both becauſe he doth preſerue notvvithſtanding this vniuerſall vvoride vvhich vvould perish in a moment if the vvicked had their vvhole ſvvinge: and alſo doth defend his Church continually, the vvhich though it be merueilouſly oppreſſed, yet doth it neuer vvant aboundance of preſent comfortes ſo much as is neceſſarie, and is furthermore refreshed vvith a ſure hope of a better thing, euen the euerlaſting felicitie. Vvherefore this one thing remaineth that vve flye to Gods protection, vvho continueth to defende vs, aſſured that they all ſhall fall in the ende, vvhich delite in vvickednes.

THE PARAPHRASIS.

1 THE whole life of the wicked doeth tell me in my heart, that they haue caſt away all feare of God,

2 For they are ſo farre from being touched in their conſcience with any griefe of ſinne, that contrariſwiſe they flatter themſelues, inuenting new and new ſinns, that at the length they make themſelues abhominable vnto all.

3 For

3 For all their wordes tend to this end, that they may hurt either with fraud or force, neither can they be brought once to receiue into their harts, to leade their life, ſo that they may profit others.

4 They conſume the whole nightes in inuenting wickednes: they continue obſtinately in euill doing, no wickedneſſe is ſo great that they abhorre.

5 Wherefore ſeeing thou O Lorde doeſt ſuffer theſe thinges ſo patiently, we muſt confeſſe that thy goodnes is higher then the verie heauens: and that thou art moſte true of thy worde, which doeſt not ſuffer the vnworthie, yea, euen the breakers of thy couenaunt to be without the experience of thy goodnes.

6 Neither is there any cauſe yet, why thou ſhouldeſt be counted vniuſt therefore, becauſe thou doeſt alſo ſhewe thy goodnes to ſuch manner of men: for the hight of thy iuſtice is incõprehenſible, and thy iudgementes are more profound then the deepeſt gulfes of the ſea, that no man is able throughly to ſearch them, and to conſider them: And this thy vnſearchable moderation doth ſhine foorth not onely in the preſeruing of mankind in ſuch a troubleſome ſtate, but alſo in other lyuing creatures.

7 Howbeit there is an other thing, wherein chiefly thou declareſt, howe great and pretious thy goodnes is, to witt, in the ſaluation of thoſe men, whome thou receiueſt to thy ſpeciall fauour, and couereſt as with the ſhadowe of thy winges being ſeparate from the number of other men.

8 For beſides thoſe tranſitorie good thinges, which thou doeſt not hold backe from thy verie

enemies, thou doeſt feede them with the euerla-ſting dainties of thy houſe, and giueſt them, of thy moſt ſweet waters to drinke aboundantly.

9 For with thee alone is the ſpring of true life, & we do attribute it to the benefit of thine only light, that we haue any light.

10 Continue therefore to ſhewe thy goodnes vnto the true worſhippers of thy maieſtie, and graunt that thoſe which loue righteouſnes may perceiue thee their reuenger and deliuerer more and more.

11 Suffer not the proude to treade me vnder their feete, neither let the wicked lay hand of me, to caſt me downe.

12 Doubtles in the due time and place that thou haſt appointed, they that reioyce in wickedneſſe ſhall fall: And me thinke euen now I ſee euery one of them to be thrown downe by ſuch violence, that they can neuer riſe vp againe.

PSALME XXXVII.

The Argument.

This Pſalme containeth the ſame Argument with the former, but more largely treated. For there be two circumſtances added, to wit, that Prophane and wicked men doe not onely rage and oppreſſe others without punishment, but alſo doe abound with plentie of all things, and contrarie wiſe, the good men, ſeeme moſt miſerable. And it is euident both by other Pſalmes, and by other Prophetes, and by experience that this tentation is moſt greeuous: wherevnto we are taught thus to aunſwere in this Pſalme, firſt to thinke as it is moſt true, that we are deceiued when we doe accompt the proſperitie of the wicked to be good,

and

and the afflictions of the godly to be euill: ſeing that not only the end of theſe thinges, but alſo the courſe of this preſent lyfe doth declare, that they are moſte miſerable euen then vvhen they ſeeme moſte happy, & of the contrary that theſe are moſte bleſſed in their greateſt miſerie: neither vvill the very nature of God ſuffer the matter to go any other vvaies VVherefore this one thing remaineth, that euery one reſting in that moſt iuſt prouidence of God in that ſtate that God hath appointed him, euer calling vpon God that neuer forſaketh his, vvaite patiently & conſtantly vvhiles he verely reach foorth his hande vnto his ſeruants, and call the vvicked to account vvho haue abuſed his goods: the vvhiche thing he vvill ſurely doe in due time though not at our pleaſure or appointment.

THE PARAPHRASIS.

1 VVHen thou beholdeſt the proſperous ſtate of the wicked, be not offended with their proſperity, neither enuy them for it.

2 For al their felicity vaniſheth away as ſoudenly as the graſſe cut downe, by looſing his moiſture doth ſtreight way wither.

3 Rather hold thou faſt thy confidence fixed vpon God alone, and continue in the excerciſe of vertue, ſo ſhalt thou paſſe ouer this life, & ſafely enioy the commodities thereof.

4 Let thy pleaſure be onely in the Lord, who will neuer fayle thee calling vpon him.

5 Commit vnto him the end and iſſue of all thy deedes & thoughtes, & vnburthen all thy cares into the boſome of the Lord, and doubt nothing but that he will bring all thinges to paſſe for the beſt.

6 For

6 For although they that lead a godly and vpright life, ſeeme for a time not only to loſe their labour, but alſo to worke themſelues ſorrowe, yet ſurely it will come to paſſe, that like as the darkeneſſe of the night being driuen away, the lighte ſpringing forth by little and little at the length doth lighten the earth with ful brightnes all abroade, ſo can God at his time make thy iuſtice and vprightneſſe euident vnto all men.

7 Giue vp thy ſelfe therefore with ſilence to be gouerned by him, and looking vp vnto him ſuffer boldly what ſoeuer ſhal come: neither diſdaine nor fret becauſe al thinges ſeeme to go after their hearts deſire, which imagine that they may do all that they luſt.

8 Bridle I ſay this fretting & grudging, leaſt thou being ouercome with impacience be alſo brought vnto ſinne.

9 For of neceſſity the wicked muſte once be cut vp, and of the contrary whoſoeuer doth patiently waite for the Lorde, ſhall ſtand ſafe and ſure.

10 Surely if thou wilt but ſuffer yet a little while, the wicked ſhall periſhe, and that with ſuch a ſore deſtruction, that though thou ſearch the place moſte diligently where he abode, thou ſhalt yet nowhere finde him.

11 But the meeke & quiet men ſhall remaine, & leade their life in great tranquilitie.

12 For this is true in deede, that the wicked neuer ceaſe to practice many thinges againſte the iuſt, and to gnaſh their teeth againſt him.

13 But he againe vnder whoſe power al things are, deriding their vaine enterpriſes which ſhall not come to paſſe, dothe in the meane time appoynt their day of deſtruction.

14 Yet

14 Yet they with drawne ſwearde and their bow bent, are herein wholy occupied that caſting downe the poore & miſerable, they may ſlay thoſe that liue godly and vprightly.

15 But thoſe ſame their ſwordes which they draw againſt the iuſte ſhall ſtrike through their owne hearts, and their bowes ſhal be broken.

16 Some man here wil obiecte vnto me the pouertie of the iuſt: how be it here he muſt remēber that that litle which the iuſt mā hath is better then all the riches of the mighty.

17 For all that mighty power of the wicked ſhal be broken down, but the iuſt are eſtabliſhed by the hande of the Lord.

18 The Lord haueing a wachful eye for theire ſaluation doth account euerie day of the life of the iuſt, that he may eſtabliſhe them more and more euen for euer.

19 Hereof cometh it that what ſtormes ſoeuer do ariſe, yet are they neuer driuen forth of hope and made aſhamed, yea in the time of moſt ſharp famine alſo, they haue enough to ſuffice them.

20 But contrarywiſe the wicked doe perriſhe and al the enimies of the Lord are like the ſmoke of a fatt ſacrifice which blowne here and there conſumeth.

21 Yea and alſo the iuſte haue in this their pouertie whereby they helpe the pouertie of others by giuing vnto them mercifully. But the wicked howe rich ſo euer they be, are compelled to borrow that which they neuer will pay.

22 And no marueil, if a man conſider that the righte & comfortable courſe of the leading of our life doth not depende of the great aboundaunce of thinges, but of the bleſſing of God. Wherefore it goeth well with the iuſt in this life how

howe poore ſo euer they be, if they be compared with thoſe rich men, becauſe verely God bleſſeth their pouerty : but contrarywiſe they are all brought to nought whome God accurſeth.

23 For becauſe the life of the iuſt is pleaſaunt vnto God, therefore doth he guide their pathes alwayes whether ſo euer they walke.

24 And though they ſometime ſlyde, yet doe they neuer fall downe, becauſe the Lorde doth holde them and rayſe them vp with his hand.

25 Doeſt thou require an example? Beholde I haue bene brought vp in this ſchole of a child & now am old, and I could neuer ſee my ſelfe walking iuſtly forſaken, neither my childrē brought to beggery.

26 Nay I neuer wanted ſomthing to giue, and ſomething to lend vnto others, and this bounteous liberality of God is alſo poured down vpon my children.

27 Onely then take heede of this, that thou endeuour thy ſelfe to hurt no man but to profit all men: and doubt nothing but that thou ſhalt ſafely paſſe ouer the courſe of this life, vnder the mighty hand of God.

28 For the Lord hath his delight in the vpright and the iuſt, neither doth he forſake them whom once he taketh to his loue, but he doth preſerue them rather the whole time of their life, but the wicked and all their poſterity ſhall periſh.

29 The iuſt alſo I ſay onely are the true owners of the commodity of this life, and they onely doe rightly enioy the benefits thereof.

30 Now theſe are ſuch men, not onely as pretend the name of the iuſt, but they onely whiche both think and ſpeake of God reuerently and as becometh them, both to inſtruct them ſelues and

others

others: and doe declare them ſelues vpright and ſincere in all their dealings.

31 Who finally do carrie that lawe of God grauen in their hearts, by the rule wherof they lead their liues without any wauering.

32 Yet doe the wicked notwithſtanding practiſe their death, either by craft or by violence.

33 But the Lorde doth neuer leaue them to the luſt of the wicked, neyther doth he ſuffer them to be oppreſſed and condemned by wicked iudgements.

34 Go to then, looke thou vnto the Lorde, and waite vpon him: and neuer turne from the way that he hath appoynted. The which thing if thou doe, be thou aſſured that he will rayſe thee againe, and thou ſhalt remaine ſafe, and beholde the deſtruction of the wicked.

35 For I haue ſeene many ſuch moſt proude & cruell men, which euen ſpread their boughes abroad on euery ſide like a broad tree.

36 Who vaniſhed yet in a moment, and paſſed away, ſo that though I diligently ſought their ſteppes, they no where appeared.

37 Doubtleſſe, whoſoeuer diligently conſidereth them that are of a godly and an vpright life, he ſhal finde the end of their life to be proſperous and bleſſed.

38 Of the contrarie, who ſo euer deſpiſing the lawe of God, giue them ſelues to wickedneſſe, do in the end periſh miſerably.

39 Nowe then, that I may conclude all in fewe wordes, the Lorde is the ſtrength of the iuſt, the which thing doth chiefly appeare in their extreme daungers.

40 For he doth then helpe them, and doth preſerue them, when they flye vnto him alone, and

delivereth them from the handes of the wicked.

Psalme XXXVIII.

The Argument.

This Psalme besides that it sheweth an excellent example of an earnest prayer, which the Saintes may followe, especially in their most extreme torments both of body and minde, it doth also teach vs many lessons, the knowledge whereof is necessary to confirme our faith, and to continue vs in patience. First that our sinnes are the very cause (although neither only nor alwayes) of the miseries wherewith we are vexed, so that there is no cause why we should murmur against Gods iudgements. Secondly, that their sinnes undoubtedly are freely forgiuen to all thē that beleeue in Christ, both concerning the fault and also the punishment: but yet that this forgiuenes is not streightwayes felt, no not alwayes in the heartes of the Saintes, and therefore that there remayneth euen in them for a time, a most grieuous tētatiō of distrust: the which yet in the end is ouercome, by an earnest acknowledging and loathing of sinne, and by constant and continual prayer for Gods mercy. Furthermore, that there do remaine great and grieuous temporall punishments, euen after the sinnes be forgiuen: howbeit, not for that by them any satisfaction can be made to Gods iudgement: but by the which we being chastised and tamed, may learne to waxe more wise, and more and more diligently then before in feare and trembling to accomplish our saluation. Finally, that the Saintes of God praying for deliuerance, doe not so much regarde them selues as the glory of God, to this purpose, that his mercy may therein appeare, & least the wicked

if they should see the godly forsaken and altogether oppressed, should be confirmed in their impietie.

THE PARAPHRASIS.

1 AH, Lord, I do not refuse to be reproued & chastened, but I do require this one thing of thee, that thou doe not correct me in that thy terrible and hot burning furie.

2 Neyther doe I thus pray without cause, for I doe see that I haue not to doe with man, but with thee especially, with whose arrowes I am striken through, and by whose hand laide heauie vpon me, I do lye prostrate.

3 Therefore the sence and feeling of thine indignation worthily kindled against me, doth so throughly strike me, that I seeme wholy deuoured, my very bones consuming for the multitude of my sinnes.

4 For mine iniquities, as also the iust punishments wherewith thou chastisest me, doe rise vp from the soales of my feete aboue the crowne of my heade, and ouerwhelme me, being vnable to beare so great a burthen.

5 My blacke and bloudie woundes which thou hast worthily giuen me, being madde and senceleſſe, doe powre foorth filthie woore and madder.

6 I goe crouching, and altogether stouping, with soure and heauie countenance, fearfully trayling my body.

7 My reynes doe burne with intollerable paine, neyther is there any part of my body voyd of griefe.

8 I do wholy languish and faint, broken with so many stroakes, the which doe compell me to

roare from the bottome of my heart.

9 Thou O Lord, vpon whome wholy I do depend, doeſt knowe what I deſire, and it is euident vnto thee what all my ſighes do ſeeke.

10 My miſerable heart toſſed too and fro, fayleth me, all my ſtrength is gone, I am bereft not only of my ſight, but of my very eyes alſo.

11 And alſo they whome I accounted my moſt friendly cõpanions, al do behold me thus wounded a farre off, neyther will any of my neighbors once come at me.

12 And for all this, as though ſo many miſeries were not enough to kyll me, there wanteth not ſuch as lye in waite for my life, and that haue ſuch a bitter hatred againſt me, that they ceaſe not to inuent moſt wicked wayes to deſtroy me, and mutter their ſuttleties amongſt them ſelues ſecretly.

13 But I behaue my ſelf as though I were deafe, and keepe ſilence as though I were dombe.

14 I refayne my ſelfe, I ſay, as though I hearde none of theſe thinges, and as though I had nothing to aunſwere their ſlaunders.

15 For Lorde, I waite with ſilence for thy ſuccour, nothing doubting but that thou wilt aunſwere me in due time which call for thy helpe.

16 For as I may not diſſemble with thee, I doe thinke that I am in great daunger, leaſt they triumph ouer me, for they deſire nothing more, then to ſee me ouerthrowne vtterly.

17 And I doe nowe wauer in deede, like one that ſhould ſtreightwayes fall, neither do I feele my ſelfe free from griefe one moment.

18 And I graunt verily, that theſe thinges are worthily laide vpon me for my ſinnes, the which howe great they be, both thy chaſtiſementes and

the anguiſh wherewith I am tormented, doe declare.

19 But mine enimies in the meane time do flouriſh, and encreaſing in power, waxe more cruell: they waxe mightie I ſay, that hate me without any cauſe.

20 Yea, for my benefites they requite me with iniurie, and onely hurt me for this cauſe, that I would liue well and godly.

21 Forſake me not, O Lorde, O my God be not farre away from me.

22 Thou Lord my ſaluation haſten to helpe me.

PSALME XXXIX.

The Argument.

The drift and end of this Pſalme, is the ſame that the 36. & 37. is, but here that is ſpoken by ſuppoſition, vvhich in the other place vvas abſolutely ſet foorth, that is to vvitte, by vvhat reaſons vve ought to be erected and confirmed, vvhen as in a good cauſe vve are vexed of vvicked men, God after a ſort vvinking at our miſerable afflictions. Therefore the Prophet doth teach vs chiefly by his ovvne example, that in ſuch like caſes our affections are to be bridled, euẽ for this cauſe, for that othervviſe the furious rage of the vvicked is vvont for the moſt part rather to be encreaſed then diminiſhed: of the vvhich thing Paul doth admoniſh vs, Rom. 12. 19. & 1. Pet. 3. 13. But if our enimies do not ceaſe to abuſe our meekeneſſe, and ſome daunger there is, leaſt our patience ſhould be ouercome, then muſt vve turne our minde vnto God and oppoſe or ſet theſe arguments againſt our vvicked thoughtes: That this life is tranſitorie, & therfore this ſtrife can not be long, neither can anything be taken avvay from vs by our enimies, but that vvhich of it ſelfe is frayle and ready to fade a-

vvay: furthermore, though vve be afflicted vvith aduerſitie, yet vve are not hated of God, vvho fauoring and defending vs, there is no cauſe of doubting, but that all things vvill turne to our commoditie at the length; & alſo euen that the ſinnes vvhich vve haue committed doe deſerue greater punishmentes: fourthly, ſith nothing commeth to paſſe vnaduiſedly, neither any thing done of God but iuſtly, it is moſt meete that vve ſettle and reſt our ſelues in his vvill, that doth thus righteouſly punish the diſorder or confuſion of mankinde. Laſtly, vve muſt ſet before our eyes the examples of other moſt holy men, vvhome the Lorde hath thus alſo exerciſed, and yet hath not neglected or deſpiſed them. And the Prophet doth throughout this Pſalme mixe prayers full of affections, that he might teach vs that theſe things are not to be diſputed coldly of vs, as though vve vvere in Philoſophers ſchooles, but vve muſt vſe moſt vehement and earneſt prayers, vvhereby vve should aske of God, both to haue our afflictions eaſed, and our faith continued.

THE PARAPHRASIS.

1 THe wicked loe, ſtandeth vp, but I ly down trodē vnder his feet, & in this my ſo great trouble what can I ſpeake, but vnaduiſedly, and without all order? and therefore what other thing can I do, if I ſpeake, then by treſpaſſing with my tongue to bring more griefe vpon me, wherefore I haue wholy purpoſed to be ſilent, and to bridle my mouth.

2 So therefore I determine with my ſelfe, and haue perfourmed that which I determined, ſo that I did not once mutter, yea I did abſtaine from ſpeaking thoſe things, which I might with moſt good right haue brought foorth for my defence.

3 But when I perceiued my ſorrowe to waxe more bitter, and my hearte the more that I did bridle it, ſo much more did it boyle within me, at the length fire did burne foorth, and turning my minde from mine enemies vnto my GOD I began to ſpeake that, which I had conceiued within me.

4 O Lord cauſe me more and more ſeriouſly to vnderſtand and conſider howe momentany & tranſitorie this life is, and call into my minde the ſhortenes of this life.

5 For beholde thou haſt made the dayes of this my life ſcarce one handbread long, which is almoſt nothing in thy ſight: neither are they whoſe ſtate ſeemeth moſt conſtant and flouriſhing, any other but a moſt vaine thing. Wherefore then am I ſo ſore troubled, for the hazarding of a thing of ſo ſmall importaunce? as though either they ſhould rage againſt me for euer, or I ſhould fight any long time with theſe euill perſons.

6 Doubtles men doe walke in the ſhaddowe of thinges, not ſeeing the thinges themſelues, making great ſtirs for the moſt part, for things of no valure, by the which their cares if any man doe get any thing, yet doth he not knowe for whome he gathereth it in the end.

7 God forbid therfore that I ſhould be careFull for this trash: I doe rather depend of thee, vppon whome onely I doe fatten my hope, who ſeeing thou art my Lorde canſt not deſpiſe thy poore ſeruaunt.

8 And why ſhould I doe complaine of thee, which knowledge my ſelfe a ſinner? Wherefore I doe not murmure againſt thy moſt iuſt iudgements, but I rather deſire this of thee, that of thy

mercie forgetting all mine iniquities, thou wouldeſt grant vnto me, that I be not a ieaſting ſtocke to fooliſhe wicked men.

9 Finally, why ſhould not I holde my peace, why ſhould I ſpeake one worde? ſeeing al theſe thinges come vnto me not by chaunce, but by thy knowledge and pleaſure, who doutles art moſt good and moſt righteous.

10 But I beſeech thee, take thine hande a little ſpace from mee, which woundeth me continually, ſo that I wholy doe faint and faile.

11 Yet do I not denie, but that thou doeſt worthily puniſh mankinde with theſe thy moſt iuſt puniſhmēts, ſo that whom ſoeuer thou toucheſt, all his bewtie and comelineſſe muſt waſte and conſume immediatly, as though a moth had eaten it, to be ſhort euerie man in him ſelfe is nothing but vanitie it ſelfe.

12 But thou O Lorde heare my prayers and cries, and hauing pittie of theſe my teares, make aunſwere vnto me. For thus haſt thou done to my forefathers whom thou diddeſt loue, vnto whome thou ſeeſt me moſt like, euen a ſtraunger and pilgrime in this worlde.

13 Ceaſe O Lorde, and graunt me ſome ſpace to recouer my life before I doe vtterly periſh.

PSALME XL.

The Argument.

Although this Pſalme doth containe a thankeſgiuing, yet for the moſt part it is of doctrine and inſtruction, and hath alſo a ſinguler propheeie, concerning the abolishing of the olde conenant, and of the office of Chriſt: therefore Dauid by his example doth teach vs theſe thinges. Firſt, that the efficacie and force euen of our prayers which are heard of God,

are

are differred, the vvhich doctrine is neceſſarie in the contention that faith hath vvith diſtruſt & impatiẽce. Secondly that this differring turneth both to the glorie of God and our ovvne commoditie. For ſo it is made more euident to all men, out of hovve great daungers the Lord doth deliuer his ſeruants, and alſo thus is made more certainely manifeſt hovv farre they are deceiued, vvho either being drawen avvay through euill examples, or being ouercome by impatience, doe fall from God. Thirdly that vve muſt attribute this that vve are hearde of God, and deliuered from daungers, to no ſacrifices of the lavv, nor ſatisfactions of our ovvne, but to the free reconciliation in Chriſte alone, vvhich vvas then to be fulfilled vvhen Dauid vvrote this, but is novve vvholy fulfilled and finished: and therefore vve are hearde, not that vve ſhoulde take libertie to ſinne by the mercy of God, but rather that vve ſhould conſecrate & offer vp our ſelues vvholy vnto him both before him and before men, openly and vvithout all diſſimulation and hypocriſie. Fourthly that this change doeth not proceede from vs, but is vvrought in vs by the grace of God, vvho pearceth our eares to make vs perceiue his vvord, and vvorketh in vs, both to vvill and to doe. Fiftly, that the vvritten lavve of God is the onely rule of true obedience. Sixtly, ſeeing that in this life there is continually a certaine interchangeable courſe of tentations, vve muſt ioyn vvith our thankſgiuing for preſent benefites, prayers againſt miſeries vvhich may hereafter follovve, and vve muſt vſe our diligence that being confirmed by the experience of thinges that are paſt, vve may vvholy depende vppon him. And for as much as Dauid vvas a figure of Chriſt, Chriſt him ſelfe is brought in ſpeaking in the 6, 7, & 8. verſes, and teſtifying that he vvas made of his

Father our Prieſt, not to offer the ſacrifices of the lawe, but that by offering him ſelfe, hee might finish the olde figures, and being obedient to his Father euen to the death of the croſſe, hee might be vnto vs perfect righteouſneſſe and redemption, as the Apoſtle teacheth aboundantly. Hebr. 10.5. and afterwardes. But we muſt remember that theſe thinges are ſo to bee attributed to the perſon of Chriſte, that they are to be applied farre otherwiſe to Chriſt then to Dauid, that is, to the trueth it ſelfe, and the figure: this onely excepted that Chriſt, eſpecially in his agonie or conflict, did beare in deed our perſon, and therefore he that is our redeemer in as much as there was no ſinne in him, ſo may he be ſaide the firſt that is redeemer of him, for as much as our ſinnes are laide vppon him.

THE PARAPHRASIS.

1 I Haue waited for the Lords helpe a verie long ſeaſon, but with good ſucceſſe: for he hath giuen eare vnto me at the length, & hath declared in deede that he hath hearde my crye.

2 For he hath drawen me foorth of the moſt deepe pit, and moſt tough myre, and hath ſet me vppon an high rocke, where I walke moſte firmely.

3 Wherefore he hath miniſtred vnto me the matter of a newe ſonge, euen to ſet foorth the prayſes of our God, whereby all that looke vpon me, ſet foorth as an example of his mercie, may learne to worſhippe God, and to feare him and to truſt in him.

4 O bleſſed is that man who putting all his confidence in the Lord turneth away from men, that

that are puffed vp with moſt vaine and deceiptfull confidence.

5 O Lorde my God howe many and marueilous are thy works? who is able to comprehend in his mind, or to declare and vtter thy thoughts towardes vs, ſeeing they are innumerable.

6 Howbeit this doth chiefly ſet forth the gretnes of thy benefites, that all this doth proceede freely of thine vnſpeakeable mercie. For thou haſt not required of me the oblatiõs & ſacrifices of the law, as though I could ſatiſfie thee by thé, which were a madnes for any man to perſuade himſelfe: but thou haſt required this one thing for all maner of oblations and offeringe, that I ſhoulde heare thee, the which thing alſo thou haſt graunted vnto me, making me apt and ready to heare thee.

7 Wherfore I truſting to this thy grace, haue ſtreight wayes againe aunſwered within my ſelfe. Loe I am here, For in the very beginning of the booke of thy lawe, I doe heare my ſelfe thus called, when thou ſaieſt: Heare O Iſrael.

8 Neither doeſt thou commaunde vs O my God, to heare thee for any other cauſe, but that we ſhoulde obey thee when thou ſpeakeſt, Seeing thou haſt graunted vnto me O Lord this wil, I haue teſtified my will, and that thy lawe is ſetled in the ſecrete of my heart.

9 Neither haue I done this diſſemblingly, for I haue openly declared thy righteouſnes, neither will I euer ceaſe to declare it, for feare of any perill, of the which my will thou art witnes O Lord vnto me.

10 I haue not kept ſecrete I ſay thy righteouſnes which I did knowe in my heart, but I haue moſt plainely profeſſed howe faithfull thou art in

thy

thy promiſe, and that all our ſaluation doth conſiſt in this thine onely goodnes, and I haue teſtified thy mercy & truth alſo before al the aſſembly of thy people.

11 Nowe thou againe my GOD ſeeing that newe enemies doe ariſe, continue as thou haſte done hitherto, to haue mercie vppon mee, and ioyne neere vnto me thoſe thy faithfull keepers, euen thy mercie and fidelitie in keeping thy promiſes.

12 For innumerable troubles do againe hang ouer my heade, and ſo many, and ſo great puniſhmentes due vnto my ſinnes doe preſſe me, that I can ſcacely beholde them a farre off with mine eyes, for they are aboue the number of the haires of mine head and my very hart faileth me.

13 Let it pleaſe thee therefore O Lorde to deliuer me, O Lord I ſay, make haſt to helpe mee;

14 Cauſe them to be confounded, aſhamed and fruſtrate of their expectation that ſeek my death, and let them be turned back with ſhame, voide of their purpoſe which bend themſelues wholy to hurte me.

15 Let them ſuffer the ſame blott of infamie for a rewarde of their wickednes, wherewith they would haue ſpotted me, which cried ha, ha, in my miſerie.

16 But contrariwiſe, let all that ſeeke thee being confirmed and comforted by mine example, reioyce, and they that haue ſet all their hope of ſaluation in thee: let them exhorte one an other to prayſe thee I was miſerable and deſtitute of all mens helpe, but the Lord prouided for me and mine affairs; Thou waſt my helper, thou waſt my deliuerer: and nowe O my God, I beſeech thee make no delay.

PSAL.

PSALME XLI.

The Argument.

This is a moste greuous tentation, vvhich vvas the occasiõ of the making of this Psalm, treating the same matter vvith the boobe of Job, vvherein this question is handled, to vvit, vvhether (seeing God is iuste and all the miseries vvhereunto men are subiect do come for our sinnes) vve may determine of the vvrath of God & of the condemnation of any, by the present miseries vvherevvith they are oppressed: For it is the common iudgement of the vvorld, supposing of the cõtrary that they are in Gods fauour vvhich doe abound vvith the commodities of this life. And both these are false, as God himselfe doth decide the controuersie betvveene Iob and his friendes: & Salomon also in his booke called Ecclesiastes. Now this tentation is moste greeuous, for it openeth the dore to blasphemie and desperation, and this euill iudgemẽt is the more greeuous vvhen it proceedeth from faithlesse & churlish persones, of vvhome chiefly vve looked for comfort. Thus vvas Dauid meruelously vexed of them, vvho liked not his sincere & vpright dealing, & seuerity of discipline, as it appeareth by the history, that the sonne vvas drauvne avvay from his father, by the practise of vvicked Achitophel and others, and driuen to that horrible conspiracy. Moreouer these faithles persones had an horrible disease in their hearts, vvhiche encreased the desire of alteration in them. for they supposed vvhẽ Dauid should be taken avvay, that they could rayse vp one, vvho vvould satisfie their lustes, & vvould set them at more liberty. Dauid therfore greued vvith so many sorrovves, acknovvledgeth himselfe a sinner, and both by faith resting vppon God, & vpon an vpright conscience

rowards theſe traytors, ſyeth vnto God and wiſheth vvell vnto them, that had a better opinion of him, and powreth forth moſt feruent prayers for the ſafety of himſelfe & his kingdome, of the good iſſue whereof he is ſo ſure (as he might vvell be, hauing a particular promiſe of God) that he giueth thanks for the performance of the ſame. And herein there is a meruelous figure, both of Dauid compared vvith Chriſte, & of Achitophel vvith Iudas, as the verſe of this Pſalm is cited Ioh. 13. 18. for like as Dauid being betrayed & chaſed avvay by his ſonne, did yet recouer the kingdome, euen ſo Chriſte betraied of his diſciple, and nayled vppon the Croſſe by the malice of his owne people, did then verily beginne his kingdome: And both the traytors had the like and the ſame end.

THE PARAPHRASIS.

1 BVT wel may it be vnto you that iudge more vprightly of me, being in moſt great miſery, for ſurely the Lord will deliuer me forth of this calamity.

2 The Lorde will not not fayle to prouide for me, & will reſtore me to life againe, yea whatſoeuer theſe do pratle, God will againe bleſſe me, neither will he ſuffer mine enemies to ſatiſfie the r luſtes vpon me.

3 The Lord rather will ſtrengthen me, though I be throwne downe with the greatneſſe of my ſorrowes, and he will go about my very bed.

4 For I haue called vppon him with theſe wordes which can not be fruſtrate. I knowlege O Lord, that I haue ſinned againſt thee, and am therefore puniſhed moſte iuſtly, but thou hauing compaſſion vpon me, heale me, being wounded much more in minde, then in body.

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5 Beholde these churlishe and faithlesse persones do not cease to curse me, & wish nothing more then my destruction: when say they, shall he once perishe, and his name be wholy extinguished.

6 If any man come vnto me vnder the colour of friendship, he may well testifie amitie in his wordes, but he meaneth in his heart to hurt me, casting many subtile fetches in his minde, and when he goeth from me, he vttereth all to the men of his faction that he hath founde out of me.

7 And then, when they haue diligently commoned & counted together, they pronounce the sentence of death against me.

8 For say they, he is found guilty of a horrible and mischieuous wickednesse, that there is no hope that he can escape from these miseries.

9 Yea that some my most familiar, who being in safety, I hoped for al prosperity, & of whome I looked for al kind of friendship, euen he whom I tooke to my owne table hath lifted his heele against me.

10 But thou Lorde haue mercy vppon me, and make frustrate their desires, and rayse me againe, that according to the office and authority that thou hast giuen me, I may iustly punish their infidelity.

11 But oh, Wherefore should I vse many words vnto thee? Doubtlesse I nowe knowe that thou dost not hate me, euen by this, that thou hast not suffred my enemies to triumph ouer me, as they verely hoped, & by mans iudgement it seemed to in deede.

12 Beholde then I doe yet stande safe and sure through thy defence, & I knowe that thou wilt

alwaies care for me.

13 O Lord the God of Israel euerlasting praise be giuen to thee, euen so be it I say, so shall it be.

PSALME XLII.

The Argument.

This Psalme doth set foorth a singuler example of true faith, together with a meruellous care of the exercise of Religion. For Dauid being now an exile, and not onely spoiled of all his honour, but of all his goods, and also sought for vnto death by moste cruell enemies on euery syde, doth yet testify that he doth not dispaire. Furthermore he saith, that he doth nothing regard so great losse of all other thinges in comparison of this one thing, that whereas before time he was wonte to go before others that vsually came vp to the Tabernacle, he was now compelled to want those helpes of faith appointed by God. For this moste holy man did vnderstand, that although he had God present with him whether so euer he went, and had profited so greatly in the knowledge of God and his duty, as no mã like him: yet did he knowe that there was profite to be taken of the holy publique assemblies, and that there is not any man that dothe not neede the hearinge of the word, and the comfortes of the sacraments. Let them marke this chiefly, who thinke them selues so wise that they willfully despise the holy assemblies and the sacramentas, and they much more who for the commoditie of the transitory thinges of this worlde, doe refuse the holy ministery. Finally they also which had rather lye still in the dunghill of Idolatry, then to be accounted of the Church of Christe.

THE PARAPHRASIS.

1 Like

THE PARAPHRASIS.

1 LIke as the Hart long & ſore chaſed with the hunters, panting and braying, doth moſt greedily ſeeke the fountains of waters, euen ſo I miſerable man, whome theſe men neuer ceaſe ſo many yeares to perſecute, doe cry vnto thee, O God, with my whole heart.

2 Neyther do I deſire againe the honour that I haue loſt, or the riches, or my wife, or my kinſmen and friendes, but I am conſumed wholy rather with thirſt and deſire of thy liuely and euerlaſting fountaine O God: ah then, when ſhall it at the length be graunted vnto me moſt miſerable man, that I may beholde thee in thy houſe.

3 I feede my ſelfe with teares day and night, hearing theſe wicked men vpbrayding me, as though I were forſaken of thee, aſking daily, where is my God.

4 O how bitter vnto me is the remembrance of the former times, when I conſider howe great a multitude I was wont afore time to leade vnto thy houſe, which cauſed the very fieldes to ſound foorth thy prayſes with their ſongs and daunces.

5 Goe to yet my poore ſoule, why art thou ſo amaſed and troubled ſo greatly? waite thou whileſt God that thy deliuerer do come. For he I knowe well will bring to paſſe, that I ſhall appeare againe in his ſanctuarie, and ſhall giue thankes vnto him for my deliuerance.

6 But, oh my God, I do lye downe ouerthrowen, both in the ſtrength of my body and minde, thinking of thee ſo farre abſent, being chaſed vnto Iordan, and lying hid in the toppes of the mountaines, Harmon and Myzar.

7 One deepe followeth an other, and calleth me to deſtruction, thy ſtreames breaking out with horrible ſounding, and the conduits of the cloudes rolling downe vpon my head, and all the floudes powred foorth to deſtroy me at once.

8 Be it farre from me yet, that I ſhould deſpayre, for ſurely the Lord will prouide for me in the day time, through his goodneſſe, and in the night time he will giue me cauſe to ſing foorth his prayſe. Finally, I will neuer ceaſe to pray vnto God, the onely authour and preſeruer of my life.

9 I will ſay vnto God, vnto whoſe only protectiõ I truſt, can it be that thou ſhouldſt be vnmindfull of me, and ſuffer that I being oppreſſed of the enimie, ſhould lye for euer in ſorrowe and miſerie?

10 Wilt thou neuer regard me? nothing moued with the loſſe of thoſe things, whereof I am moſt vniuſtly ſpoyled, but wounded to the hart with thoſe wicked wordes of myne enimies, when I heare them often times ſpeake in deriſion, aſking where that my God is?

11 Goe to then my ſilly ſoule, why art thou ſo amaſed, and why art thou ſo diſquieted, waite rather whileſt the Lord come, for he will graunt me, that I being againe deliuered ſhall giue him thankes. Thus he deliuering me ſhall cheare my countenance, he I ſay, is my God.

PSALME XLIII.

The Argument.

This Pſalme is as a portion of the former, repeating the prayers

prayers vvhereby he prayed to be reſtored to the Church.

THE PARAPHRASIS.

1 MAintaine my right O God, and defend my iuſt cauſe, deliuer me from this vnmercifull multitude, and from the deceitfull and wicked man.

2 For I truſt to thy power alone O my God, wherefore doeſt thou refuſe me, and ſuffereſt me to go heauily, being oppreſſed of mine enimies.

3 Graunt I beſeech thee, that thy mercy and trueth may ſhine vnto me, which may bring me vnto that holy mountaine, euen to thy tabernacles.

4 O God, I wil there witneſſe my ioy with my voyce, comming foorth vnto thine altar, and I will prayſe thee O God my God, vpon the harpe alſo.

5 Wherefore art thou caſt downe my ſoule, and ſo ſore diſquieted? waite vpon God, for it wil come to paſſe, that I ſhal prayſe him againe. For this is that my God, who deliuering me, will againe comfort me.

PSALME XLIIII.

The Argument.

This is alſo a Pſalme of prayer, but full of moſt grieuous lamentations, the authour vvhereof is ſuppoſed of many not to be Dauid, becauſe theſe cõplaints ſeeme not to belong to his time, therefore other do referre it to ſome other time: but I doe thinke that that vvhich is ſpoken in the 18. verſe, and aftervvard, doth much leſſe agree to any time, then to thoſe times vvhich came after Dauid, and the ſlaughter of his

people. I therfore rather ſuppoſe that it vvas vvritten of Dauid, and euen in thoſe times that vvere betvvixt the death of Saul, and the annoynting of Dauid in Hebron: For the Philiſtims being at that time conquerours, and ciuill vvarre being rayſed vp, though Dauid behaued him ſelfe very moderately, yet it is manifeſt, that the affayres of the Iſraelites vvere very ſore vexed, and no doubt many captiues vvere carried avvay from ſundrie places and ſolde, and yet the hiſtorie doth not recorde that any thing vvas then chaunged in religion. But the circumſtance of this time doth maruellouſly commend Dauids faith and his minde, for the eſtabliſhing of the kingdome of GOD, not thinking of him ſelfe alone, but enditing theſe prayers for the vvhole Church. And as concerning the matter it ſelfe, this Pſalme teacheth vs, that vvhich vve ought eſpecially to knovve, that is to ſay, that the Croſſe is annexed vvith the doctrine of Chriſt crucified, not for the triall of this or that man alone, but alſo of the vvhole body of the Church, as the 22. verſe of this Pſalme is recited of the Apoſtle. Rom. 8. 35. Although then, that to ſuffer for righteouſneſſe ſake, is a ſure teſtimonie of our conformitie and likeneſſe vvith the ſonne of God, for the vvhich Chriſt commaundeth vs to reioyce, yet ſeeing vve are not yron hearted, but the ſame Chriſt doth bid vs to ſuffer together in the priuate afflictions of our brethren, and much more in the publique calamities of the Church, it is needfull that our faith ſhould then chiefly be kindled to prayer, by pouring out ſobs and ſighes into the boſome of our father, of the vvhich prayer this Pſalme miniſtreth vnto vs a moſt notable example. For it is an other thing to murmur againſt God, as vniuſt and deceiuable (as they vſe to doe vvhich receiue the promiſes of God after a ſort for their ovvne

commo-

commmoditie) then to do as he doth, not as one particular man, but as the vvhole Churche, declaring and acknovvledging the benefites of God alreadie receyued, that vve may determine though these inferiour things be changed, yet God vvill alvvayes remayne like himselfe constant, and that vve so complayne both of the crueltie of the enimies, and of these alterations, that vvee still remayning in faith, take occasion thereby to pray so much more earnestly.

THE PARAPHRASIS.

1 THis our present most miserable estate calleth into our remembrance O God, those former times, of the vvhiche vvee haue heard of our elders, for they haue declared vnto vs, hovv many and hovv great things thou hast done for our sakes of old.

2 To vvit, that thou hast driuen out by thine ovvne hande the people vvhiche possessed this countrie, that thou mightest place them here, and moreouer also that thou hast broken and consumed all that remayned of those Nations, that this stocke or linage of our elders should spread farre and vvide.

3 For surely there vvas no cause vvhy they shoulde ascribe the atteyning and vvinning of this Coūtrey to their ovvne vveapons, or vvherfore they should imagine, that they haue resisted so many and so mightie people by their ovvne powver: nay, all this prayse is thine, by cause it so pleased thee of thine only mercie to strengthen vs by thy arme, and thy right hande stretched out, and by the brightnesse of thy countenance.

4 Neyther did thy mercy ceasse heere, for it fayled not to gouerne vs aftervvard, and oh that

thou vvouldeſt cõtinue to deliuer vs, as al things are obedient at thy commandement.

5 For of olde it is playne, that vve did driue avvay our enemies: neyther did any riſe againſt vs, vvhome vve haue not repulſed by calling vpon thy name.

6 For neyther by the truſting in our ovvne bovv or ſvvord haue vve obteyned ſo many victories.

7 But thou thy ſelfe haſt deliuered vs frõ our enimies, and haſt put them to ſhame.

8 And vve O Lord dayly praiſe thee therfore, and ſet foorth theſe thine innumerable benefits.

9 But novv O God, vvhat alteration of oure ſtate and ſuddayne change is this? novve doeſt thou reiect vs vvhome thou didſt defend: novve doeſt thou ſhame vs, vvho didſt before fill oure enimies vvith ſhame and confuſion: novv doeſt thou forſake vs, vvho before vvaſt our Captaine to go before our armies.

10 Heereof novve it commeth, that vve that haue ſo oft chaced avvay our enimies vvhileſt thou vvaſt our Captayne, haue novv fledde from our enimies folovving vpon vs, and haue bin expoſed to their luſt and ſpoyle.

11 Thou giueſt vs vp then vnto them to be deuoured like ſheepe, and they dravv vs into bondage, and ſcatter vs amongeſt them.

12 Thus haſt thou ſolde thy people for moſt vile price, and vvithout any chapman to encreaſe the price, thou haſt ſold them to any that vvould buy them.

13 Thus haſt thou giuen occaſion to our enimies to rayle and ieaſt vpon vs, ſo that of euerye ſide vve coulde heare nothing of thoſe people that dvvel about vs, but ſcoffings and reproches.

14 To

14 To conclude, we are a common talke vnto all men, and we are mocked of the prophane nations which wag their heades at vs.

15 Neither is this for one daye, but no day paſſeth wherein we doe not beholde theſe thinges, ſo that we dare ſcarcely looke vp for ſhame.

16 Whiles on the one ſide reproches, and raylinges are encreaſed, and of the other ſide our moſt cruell enemies gape ouer vs.

17 Notwithſtanding yet though we be ſtricken with ſo many and great miſeries, we are not vnmindfull of thee, neither doe we forſake the couenaunt that thou haſt made with vs.

18 We haue not turned away our heart and loue from thee to any other, neither hath any crueltie drawen vs away frō the worſhiping of thee as thou haſt appointed vs.

19 Although thou haſt caſte vs awaye as it were into wildernes full of dragons, and haſt ouerwhelmed vs as with the ſhaddowe of death.

20 But if it be otherwayes, and that wee haue forgotten thy name O our God, and are knowen to haue worſhipped any ſtraunge or feined God.

21 Thou O God that beholdeſt the very ſecretes of the heart, go to, call vs to accomptes for this wickednes.

22 Therefore for thy ſake alone are we killed euery day, neither are we in any better condition then ſheepe appointed of butchers to the ſlaughter.

23 Now then O Lorde riſe vp at the length, for howe ſhall wee ſay that it commeth to paſſe, that in ſo great miſerie of thy people thou ſeemeſt to ſleepe; awake O Lord, neither put vs a-

way for euer.

24 Shouldeſt thou turne away thy face from vs, that are thine, ſhouldeſt thou haue no regard of this our miſerie and oppreſſion?

25 Surely wee are caſt downe vppon the earth by the burthen of our miſeries, & ly downe flatt, cleauing to the earth.

26 Come foorth therefore and helpe vs, and for thy ſingular mercy redeeme vs.

PSALME XLV.

The Argument.

This whole Pſalme is altogether allegoricall, and hath the ſelfe ſame argument, that the ſong of Salomon hath: but I can not conſent vnto thoſe which thinke it to be the mariage ſonge of Salomon and the daughter of Pharao: For beſides that the Hebrue inſcription or title woulde not haue omitted that, I ſe that that mariage is plainly & worthily condemned of the holy Ghoſt 1. king. 11. ſo that me thinketh it is a great abſurditie to ſuppoſe that it was a figure of ſo great a matter. And that ſame ſpirituall coniunction of Chriſt and the Church is in this Pſalme moſt diuinely deſcribed by an allegorie borrowed of common mariages, the which the prophetes afterwarde haue often times opened, and Paul himſelfe. Romanes 7. 2. Cor. 11. and Epheſians. 5. But we muſt marke that as in mariages among men, firſt contractes are made, and then the mariage celebrated: ſo Chriſte the husbande of the Church is to be conſidered after a ſort in a twofolde ſtate, that is, in a ſtate of weakenes, which we may compare with the contractes, and in the ſtate of glory, which he obtained after his reſurrection, being nowe the true and the glorious husbande of the Church, euen though it continue as yet

in part vppon the earth: and in this Pſaime he is ſet foorth as glorious, and that hath entered in mariage vvith vs. Chriſt therefore is that kinge the husbande of the Church, then vvhome there is nothing more bevvtifull, as he that vvanteth all blemish. And vvhat the force of this perſuaſion is, it doth not onely appeare in entiſing, but alſo in changing mens mindes through the preaching of the Goſpel, and the vnſpeakable povver of the ſame. The ſame Chriſt in aſmuch as he is man, receiued the ſpirite not in meaſure, but moſt aboundantly, ſo that it redoundeth to all the ſainctes, hee hath a ſvvorde giuen him, not for oſtentation like an vnſenſible Idoll, but that he muſt drawe it foorth, and this is it that pearceth to the ſeparation of the ſoule and of the ſpirite. Alſo he is furnished vvith arrovves, vvherevvith he ſtriketh through all his enemies. vvherefore exceeding praiſe and ſingular excellencie both in preſeruing his Children, and in confounding the proud is by good right due vnto him. Againe aftervvarde he is brought in carried vpon three horſes, to vvit, the truth, meekeneſſe, and righteouſneſſe, vvhich are gouerned of the vvord as of the onely directer of the courſe: for the declaration of the vvhich moſt diuine allegorie according to the vvaightines and vvorthines of the matter, vve had need haue a vvhole book: But by a contrarie this may briefly be vnderſtood: if a man do conſider, hovv the kinges and princes that are ledde by a contrarie ſpirite are vvont to bee carried farre otherviſe, not vppon horſes, but vppon moſt ſauage and cruell beaſtes, namely ambition, arrogancie, fierceneſſe, crueltie, ryot, and horrible oppreſſion of ſubiectes. and vve muſt careſully note, that vvhich followeth, that hovvſoeuer the vvorlde doth impeach and ſlaunder this gouernement, being both

moſt righteous, and moſt moderate, yet this iuſt king ruleth all thinges proſperouſly: and the more he is reſiſted, the more he sheweth forth his power, both in that ſo iuſt, and ſo ſafe defence of his poore flocke: and alſo in wounding his enemies to death inwardly by his heauenly power: that is to ſay, when he giueth them vp into a reprobate ſenſe, ſo that they become the inſtruments of their owne deſtruction. And though all theſe thinges do fall out dayly, whiles this king defendeth all his elect, that none of them doe perish, and reuengeth their enemies as pleaſeth him, yet that which ſeemeth here to be noted, appeared plainely in the verie beginning of this marriage, that is ſolemnized in deede, when as he did terribly punish the thankeles ſynagogue with thoſe roddes that as yet endure, but yet preſeruing a remnant of his elect, through a certain rare mercie which he vſed towardes ſo rebellious a flocke of Abraham: Hauing nowe gotten the victorie, this king is placed in his throne, the which is ſaide to be eternall, that it might be ſignified not to be of this worlde, not onely becauſe (as Salomon ſaith) iuſtice eſtabliſheth the ſeate of a king, but alſo for that this king is both the true and the eternall God, and the very ſonne of Dauid accordinge to the fleſh: and to whome in that he is placed aboue euery name, euen in that he is man, all power is giuen both in heauen and in earth, as this verſe is cited. Heb. 1. 8. ſo that neither there are more kinges, (for that one wife can not haue many husbandes) neither yet is he ſo to be vnderſtoode God, that he is not man (for thus he were no meete husbande for this Church which conſiſteth of men) neither alſo is he man in ſuch ſort, that he is not the eternall and verie God, for then the Church should not haue one husband ſufficiently able to defende it.

After

After this the moſt holy gouernment of this kingdome, that is to ſay, of the Church, is added: for the Church of God alone is ruled by the true rule of moſt vpright gouernment in all publique and priuate vocations, becauſe there the ſpirite of God reigneth, inſtructing the iudgement of the Godly, and bridling their affectiõs. And the cauſe of this ſaying vvhich followveth is very vvaightie, to vvit, that this king (both concerning his verie perſon, and alſo the heauenly gifts) is annointed aboue his fellovves, that is to ſay, he is exempted out of the number of other kings. For the moſt excellent kings, euen Dauid himſelfe vvas infected vvith many and greeuous ſinns, but in this king nothing at all is vvanting. Finally thoſe thinges that are ſpoken of his moſt pretious apparell do partly belong to the voyce of his father, in vvhõ I am vvel pleaſed, vvherin is ſignified that the father vvas reconciled vnto vs both by the perfectie integritie of the perſon of our Immanuel, and likevviſe by this moſt ſvvete ſmelling ſauour of his obedience euen to the death of the croſſe: & partly to that ſaying of the Apoſtle. 2. Cor. 2. 14. VVe are the ſvvete ſauour of Chriſte, vvho is made vnto vs vviſedome, righteouſnes, ſanctification and redẽption. 1. Cor. 1. 30. And out of his Iuory tabernacles namely his heauenly ſeat, from vvhence he doth beholde vs, he doth after a ſorte povvre dovvne all theſe thinges, and euen himſelfe vppon vs. Novve followveth after the deſcription of the king, the huſbande, a moſte perfectie deſcription of the Church his vvife, and of the princely mariage: vvherein other her cõpanions are ioyned to the holy Iſraelites (vvho haue the title of the Queene that are themſelues kings Daughters: al the vvhich being appointed to one husband, doe in very deede beare the perſon of one Catholike Church, but yet are diſtinguiſhed

shed from her, as from the princesse or vvife: because the holy Iewes, prophetes, & Apostles, & the other naturall branches haue the first place: by vvhō euē vve are brought into this kings chamber, though the golde and bevvtie vvhereof vve also shine and are bevvtified. But this is chiefly to bee marked, that these Queenes are not saide, to haue taken all these ornamentes out of their ovvne vvardrobe, but to haue taken them of the king him selfe, that vve might acknovvledge all our goodnesse to proceede from his bountifull mercy, that hath couered our nakednes; and therefore that that is to be counted the true Catholike Church, vvhich goeth crovvned amongest her fellovves vvith the onely righteousnes of Christ freely imputed vnto her, although also an other righteousnes begun in vs, doth cōsequētly follovv this iustice, and separateth the childrē of light frō the childrē of darkenes, the vvhich thing is by a like allegorie shadovved of Christ himself. Mat. 11. 22. These things being declared, vvherin almost all the misteries of our saluation are contained, the prophet turneth his speach to the Church it selfe, or rather to euery member thereof, exhorting it to studie hovve to approue it selfe more and more to her husbande, of vvhome shee is loued so tenderly: and he also sheevveth by vvhat meanes she may doe it: namely if hearing him diligently (for faith commeth by hearing, vvithout the vvhich vve can not please God) and turning vnto him (that is continually beholding his vvill in the glasse of the Lavve) she cast avvay all corruptions either ingendred in her nature, or taken from her elders, or continued and confirmed by longe custome, that she may learne more and more to obey this her husbande alone, as her heade and Lorde. There is annexed an exhortation, vvhich hath respect to the

verse

very infancy of the Christian Church that first begã in Ievvry, for vve may knovve by the very history it selfe, hovv slender, poore, & miserable the Church vvas concerning the fleash, consisting onely of an hundred and tvventy persons, and those very poore and needy: he doth therefore comfort it, fore shovvving that at lengthe they of Tyre also shoulde ioyne them selues vnto them, by the vvhich name he vnderstandeth the gentiles, comprehending euen the princes them selues, but yet so, that he might vvarne vs, that all the bevvty of the vvhiche hee spake, and vvhich is by infinite degrees more excellent then all the ornaments of all Queenes, hovv pretious soeuer they be, is invvard, & novv in deede is not to be seen of fleshly eyes, but shal in the time appointed appeare so bright & glorious in the Queen, & in her vvhole nurcery, that it shal passe al mens capacity: eueñ then vvhen as the Apostle saith, vve shall goe to meete Christe, and shal be for euer vvith him, being entred into his Pallace But vvhat (saist thou) in the meane time shall be dove? Doubtlesse this Queene shall bring forth children for her husband, and all those shall be vvorthy and true Kinges & shall raigne euery vvhere like those their elders that vvere the ancient Patriarches, hauing brought Sathan, sinne, death, & their ovvne selues into subiection. Hereof it commeth to passe, that this same marriage shal be perpetuall and euerlasting.

THE PARAPHRASIS.

MY hart so boyleth within me, that it must needes burst foorth that which it hath conceiued, euen a magnificall song of the king, consecrated to the king himself, & that with suche zeale and feruencie, that no pen may seeme to be able to attaine vnto the voice of the

inuen-

ſpeaker.

2 Doubtleſſe thou art the moſte bewtifull of all men, an incomparable elequence and grace of ſpeache is in thy lips, for God hath adorned thee moſt bountifully with all theſe gifts, which ſhall neuer be taken from thee.

3 Come forth now O moſte mighty champiõ, girded with the ſword, & ſhew that thy beawty full of maieſty.

4 Come forth I ſay, and do all things proſperouſly, carried vpon thy triumphant Chariot euen the word as a gouernour directing it, and let trueth, mercy, & iuſtice drawe it, O howe great and meruelous thinges doe I ſee that thou ſhalt bring to paſſe by this thy mighty power.

5 Yet ſhall thou not want ſuche O King, who ſhall reſiſt thee, howbeit I do ſee thee againe armed with ſharpe arrowes, wherwith thou wilt wound the heartes of thine enimies, and ſo caſt downe all people.

6 For thy throne O God is for euer and euer and as nothing is more ſtable then thy kingdome, ſo is thy ſcepter righteouſneſſe it ſelfe.

7 For thou loueſt righteouſneſſe and hateſt whatſoeuer is againſt it, for O God that our King, God that is thy God hath powred foorth vpon thee all his bounty, that no man is able to be compared vnto thee.

8 For when thou commeſtforth of thy Iuory palace, moſte fragrant odour of thy garmentes doth ſpread it ſelfe, then the which no thing can be more pleaſant, therefore doe al men runne together with preaſe vnto thee to declare their ioy.

9 Yea & the Kings daughters bewtified with thy giftes do come alſo, amonges the which the

Queene

Queene being preſent ſitteth at thy right hande, bearing a Crowne of moſte pure gold.

10 Heare therefore O daughter, conſider diligently vnto what manner of Huſband thou art coupled, learne of him alone what he requireth of thee, that thou ſhould forget thy owne nation & thy fathers houſe & al other things, when thou commeſt vnder the authority, & into the family of this huſband.

11 So will it come to paſſe that thou ſhalt be more & more in his fauour to whome onely it is meete that thou ſhouldeſt be ſubiect as to thy Lorde.

12 And thou ſhalt be again honourable, euen to ſtrange people, of whome euen the moſte rich honouring thee ſhall deſire thy friendſhip.

13 But at home chiefly euen with thy huſband thou ſhalt ſit moſt richly decked, clothed altogether with garments brodered with golde.

14 Thus ſhalt thou then be ſet before the King with ſuch and ſo pretious apparell, the virgines thy companions, wayting and going with thee vnto the King:

15 Whiles that you altogether with moſt great ioy & reioicing enter into the palace.

16 Here ſhalt thou ſee thy childrē whom thou haſt borne vnto thy huſband flouriſhing, and nothing inferior vnto thoſe thy moſte noble elders raigning ouer the prouinces of the whole worlde.

17 Therefore O King I will prayſe thy name in all ages for euer, and the people with me ſhall ſing prayſe vnto thee worlde without end.

PSALME XLVI.

The Argument.

I iudge that this & the 47 Pſalme vvas vvritten of Dauid, or of the ſones of Corah, after thoſe great victories, vvhich they had ouer ſo many & ſo mighty enemnes vvhereof mention is made 2. Sam. 8. And tvvo principall commodities, of ſuch like victories are ſet forth vnto vs in this triumphant Pſalme: the one is, becauſe the glory of God is by this meanes amplified, vvith the care vvhereof the ſaintes are much more touched, then vvith their ovvne profites vvhatſoeuer: the other for that therby it may be ſeene in deede, that the Church alone is in ſafety, though it be moſt fiercely aſſaulted by Sathã; & the vvorld, & vtterly deſtitute of mans ayde, the vvhich thing the Prophet doth ſet forth vvith meruellous vvords and figures, ioyning alſo thereunto a prophecy of the calling of the Gentiles.

THE PARAPHRASIS.

1 VVE haue proued ſufficiently by due experience, that God is our defence & ſtrength in our dangers.

2 Therefore we will not feare at all though the earth be ſhaken from her foundations, & the mountaines be carried into the middes of the Sea.

3 Though all the ſtormes of waters ſounde about vs with moſte horrible noiſe, and mounting vp do ſhake the very mountaines.

4 Yet the City of God, which the moſte high hath conſecrated vnto him ſelf for his habitatiõ, doth reſt in the meane time ſafe and comforted with his moſte gentle & pleaſant riuers.

5 For ſeeing that God himſelfe doth dwell in it, how can it be ſubuerted, nay as oft as neede is, he will wake earely in the twilight and will helpe it.

6 Beholde

6 Beholde, the nations did rage on euery ſide, and the kingdomes had prepared battell euery where againſt vs, but as ſoone as he thundered out his voyce, all their fierceneſſe although they filled the lande with their multitude, did fall downe, their hearts melting for feare.

7 For the Lorde hauing farre other armies is on our ſide, that God I ſay of Iacob is our defence.

8 Come hether I pray you if any doubt of this matter, or negligently regard theſe things, and conſider with me the workes of the Lord, namely what deſtruction and deſolations are nowe come vpon thoſe countries, which did rage ſo mightily againſt vs.

9 Beholde howe ſouden theſe battels and tumults are ceaſed on euery ſide, beholde howe he hath broken the bowes, and hath cut in ſunder the ſpeares, & burnt all their chariots with fire.

10 Heare the Lord him ſelf, finally ſetting forth this example, and thus calling vpon your enimies, O ye madde men leaue off theſe things, and learne at the leaſt by theſe your miſeries, that I am God, whome ye haue wounded by the ſides of my people, and whoſe name ye labour in vaine to aboliſh. But it is ſo farre from your power to do this, that contrariwiſe I will once dilate my glory wide and broad throughout the whole world.

11 Finally, let vs conclude this fully, that the Lord being furniſhed with innumerable & moſt mightie armies ſtandeth on our ſide, and that that God of Iacob is a moſt ſure defence vnto vs.

PSALME XLVII.

The Argument.

The very order of this Pſalme, and chiefly the 5. verſe,

ſeemeth vnto me manifeſtly to declare, that this ſong vvas vvritten by Dauid, full of moſt feruent zeale, and ſong of the ſonnes of Corah in that pompe moſt full of maieſtie, vvherein he brought the Arke of the Lord at the length into the citie, vvhich vvas called after his ovvne name, the vvhich excellent ſtorie is ſet dovvne 2. Sam. 6. & 1. Chro. 15. And this ſong of praiſe doth teach foure principall things. 1 VVith hovve feruent zeale vve are bound to ſeeke the glory of God. 2 Hovve carefull the princes chiefly ought to be to eſtablish the publique holy miniſterie, and to amplifie it. 3 VVhat great difference there is betvvixt the people choſen of God and other nations, proceeding only of the mercy of God. Laſt of all, that other nations alſo in the end ſhall be partakers of this ſo great mercy. Of theſe foure, there is no part vvhich doth not much more appertaine vnto vs then to the olde people, novve vvhen this prophecie is fulfilled at length, and Chriſt him ſelfe is come vnto vs.

THE PARAPHRASIS.

1 O All ye people being gathered together, clappe your handes, and praiſe God with moſt ioyfull voyces.

2 For this is that Iehouah, not cloſed vp in this Arke, for he is higher then the very heauens, notwithſtanding he ſetteth before our eyes this teſtimonie of his preſence and mercy: this I ſay, is the king ſhewing him ſelfe terrible againſt his enimies, this is the Lord of the whole earth.

3 This is he that will bring into ſubiection the people that lye neare vnto vs, ouer whome we ſhall haue authoritie.

4 This is he that hath giuen vs that moſt excellent heritage, by whoſe power we may worthily

thily glorie of our dignitie and honour, and that by his ſingular benefite, for none other cauſe but that it hath pleaſed him to receiue vs into his fauour.

5 Behold, God commeth vp to his holy mountaine with triumph, the Lorde commeth with ſound of trumpets.

6 Sing vnto God, ſing I ſay, ſing prayſes to our king, ſing prayſes.

7 For this is the greateſt King by farre, euen the Monarch of the whole world, ſing all you that can ſing.

8 Prayſe God I ſay, who is not only our king, but the king of all people, ſitting vpon his holy throne.

9 For the very gouernours of the people ſhal ſubmit them ſelues to the people of the God of Abraham: for he is only the Lorde of the whole world, and the preſeruer of the ſame farre higher then all powers beſide.

PSALME XLVIII.

The Argument.

There is the ſame Argument of this Pſalme and of the 46. although it ſeeme to haue bene written long after in the days of Ioſaphat, as may appeare, and is to be referred to the ſtorie which is written, 2. Chro. 20. there is added therefore the praiſe of the citie of Ieruſalē (which was a figure of the Church) by the beautifull ſituation, and by the ſtrength of the walles and fortes, whereby yet, the Prophet doeth not ſay that the ſafetie thereof doeth ſtande, but by God alone the Lorde of the citie, that we may vnderſtand, that the Church is preſerued by the ſame only defence, although ſo oft as it ſo pleaſeth GOD, it is not deſtitute of mans armour and defence.

THE PARAPHRASIS.

1 DOubtleſſe the Lorde doth ſhewe him ſelfe great and moſt worthie of all praiſe euery where, but this is ſeene chiefly in that his owne citie, which knowledgeth him for their God, & worſhippeth him in his holy mountaine.

2 For this is that mount Sion of moſt pleaſant ſituation, looking towardes the North, the ornament and ioy of the whole earth, the citie of the great king.

3 For there verily God dwelleth as in his palace, and there is he knowledged againe to be the only defence thereof.

4 Neyther neede we to fetch any farre proofe of this moſt plaine thing, for beholde, the kings aſſociate together were about to ſet vpon it.

5 The which ſo ſoone as they did beholde, being ſtriken with the admiration of it, fled away ſpeedily.

6 For ſo wonderfull terrour and ſo ſouden came vpon them, as the panges of a woman that trauelleth with childe:

7 And as the moſt raging violence of the winde vſeth to ſhake the ſhippes, ſayling in the deepe ſeas.

8 Therfore we our ſelues haue ſeene the wonders which we heard of our elders of olde, that were done by God to deliuer them, done alſo in the citie of the moſt mightie Iehouāh, the citie I ſay of our God, the which being nowe defended of him, he will from hence foorth alſo preſerue for euer.

9 Surely, O God, thou haſt not diſappointed vs, calling for thy mercy in thy palace with full confidence.

10 And

10 And the fame of this thing whether ſo euer it ſhall come, ſhall ſtirre vp all men euen to the vttermoſt coaſtes of the earth, to ſet foorth thy praiſe: for euen this one fact doth plainely declare what great fidelitie thou keepeſt in preſeruing thy ſeruants.

11 Therefore let the whole mount Sion breake out into gladneſſe, O ye damſels of Iuda, reioyce you of the iuſt iudgements of God.

12 Compaſſe Sion round about, account her towers.

13 Conſider diligently her walls and her bulwarkes, and ſet foorth the praiſes of her palaces, ſo that ye may ſpread forth the memorie thereof euen to the poſteritie.

14 And let all men vnderſtand that this is God, and will for euer be our God, which will not leaue vs, no not in the laſt minute of our life.

PSALME XLIX.

The Argument.

The Prophet doeth vſe a moſt graue preface in this Pſalme, and that not vvithout cauſe, ſeeing that it containeth a doctrine neceſſarie to the Nobles and Commons, to the rich and to the poore: to this purpoſe, that the one ſhould not be ſo inſolent & proud, and the other ſhuld not be diſcouraged or carried avvay vvith the deſire of riches, beyond the rule of righteouſneſſe: therefore this Pſalme containeth the ſame argument in ſubſtance vvith certaine Pſalmes that vvent before, and that doo followe. Vvherein the vanitie of the fading goods of this vvorld is deſcribed, eſpecially vvhē they be gotten vvith craft & deceit, or their owners do abuſe them. But a peculiar and certaine ſpecial matter is regarded in this Pſalme, namely of thoſe rich men vvhich oppreſſe

the godly poore, vvhich poore men the Prophet doth comfort chiefly vvith tvvo reaſons: one, that there is nothing more vaine then the pride of the rich mē, as the thing it ſelfe proueth in the end: vvhereby it followeth, that thoſe proud men are not to be feared, as though they had like powver to hurte as they haue vvill to do it. The ſecond, that the certaine hope of a better life is to be ſet againſt all thoſe cogitations, vvhich vſe to come into our minde in ſuch tentations, and that vve muſt fully determine that they are more like beaſtes then men, vvho being increaſed vvith honours and riches, do not vnderſtand howe to vſe them, much leſſe that any vviſe man ſhould enuie them.

THE PARAPHRASIS.

1 O All ye people, heare what I ſhall ſay, giue eare all ye inhabitants of the earth.

2 Both noble & ſimple, both rich & poore.

3 For I will ſpeake of thinges which who ſo regardeth, is very wiſe, & I haue meditated with my ſelfe things that al men ought to vnderſtand.

4 I my ſelfe will diligently cōſider that I haue determined to teach vnto others, euen great and moſt hid things, that this my harpe may be perceiued to haue ſounded not onely vnto others, but vnto my ſelfe alſo.

5 For why ſhould I tremble, though I be neuer ſo much oppreſſed, and be ſet round about with my mightie enimies compaſſing me, and following my very footſteps.

6 They truſt I graunt vnto their riches, & are proud, reſting vpon their great wealth, as though it were lawfull for them to doe what they luſt.

7 But I beſeech you what is more vaine then this momentany confidence, for the vſe of riches doubtleſſe is no longer durable, then the life it ſelfe,

ſelfe, which is moſt ſhort, although a man ſhold poſſeſſe them to the laſt minute of his life: for no man can redeeme another, much leſſe himſelfe with his riches, neither can he make any couenaunt with God for the reſtoring of life.

8 For the price of the life is greater then that it can be payed by any man, much leſſe that a man ſhould get immortalitie to him ſelfe by any riches.

9 Nay no man can obtaine vnto him ſelfe the prolonging of his life by any ſumme of mony.

10 For the verie experience of all ages doth teach, that all men muſt die, be they wiſe, be they fooliſhe, and that there is no difference in this thing either of kinde, or of age, or of ſtate of the perſon: and that thoſe goods which they leaue when they die, doe commonly goe vnto others, euen whome they knowe not.

11 Yet notwithſtanding ſuch is the fooliſhnes of many, that they ſo leade their life, as though they ſhoulde neuer depart hence, whiles a fained imagination doth occupie their mindes, as though their families remayning for euer, and their faire houſes that they had built ſhould continue alwayes vppon the earth in their name.

12 Howbeit there is nothing more vaine thē the madneſſe of theſe men, ſeeing man doth not remaine longe in this worldly honour, ſo that they which liue thus minded, are not much differing from the beaſtes.

13 For their life is nothing elſe but mere fooliſhneſſe, and yet their poſteritie being no wiſer then they prayſe their example and followe it,

14 Howeſoeuer it is, and howſoeuer theſe men doe pleaſe themſelues in theſe fantaſyes, yet like beaſtes ſhut in the night in the ſtable: ſo theſe men when the euening of their life cómeth, are gathered into the graue where death doeth eate and deuoure them as it doeth others: Contrariwiſe althoughe they muſte dye alſo, which walke the right way, yet an other light ſhineth out in due time, at the ryſing whereof it ſhall appeare, how much more excellent theſe be then thoſe madde men, for that ſhadowed power of them ſhall ſtreight way be chaunged into the graue, the which ſhall deuoure them caught away from theſe their glorious buyldinges.

15 But God contrariwiſe will bring the godly from the priſons of the graue, and wil receiue them to him ſelfe.

16 Therefore I will thee to be quiet, and not to be diſcouraged at the ſight of any proud rich man, howſoeuer thou ſee him to abound in riches.

17 For the time ſhall come, when his deade bodye ſhall lye in the graue ſpoyled of all this dignitie, and his glorie ſhall not followe it ſo farre.

18 Wherefore let them delight themſelues, & pleaſe themſelues as they liſt, and iudge none other to be happie, but them that giue themſelues to pleaſure after their example.

19 Yet if thou conſider their great Grandfathers of whome they boaſt, and all their continuaunce, thou ſhalte finde that they are buried with an euerlaſting death, the which doth manifeſtly condemne the fooliſhnes of their poſteritie.

20 Fina-

20 Finally, although any man be encreaſed with ritches & honors, yet if he want true wiſedome, he is to be counted to differ litle or nothing in this life from the beaſtes which wholy periſhe.

PSALME L.

The Argument.

Like as God hath giuen vnto man a ſpirituall ſoule, and a viſible body, ſo vvoulde he alvvayes and vvil be vvorshipped vvith them, both euen vvith the invvarde and outvvarde vvorshippe, and as hee vvoulde haue the externall actions to be the vvitneſſes of the invvarde, ſo hath he diligently admoniſhed men that both tvvaine ſhould conſent and agree together. Furthermore leaſt men depraued by nature ſhould goe out of the vvay, either in the one or the other parte of the vvorshippe of God, he hath giuen commaundement moſt fully vnto the people of Iſrael, by vvriten lavves both for religion and maners, hovv he vvould be vvorshipped both invvardly and outvvardly. There vvas alſo an other chiefe end of the ceremonies (that is of the outvvard vvorshippe) that they might beholde in them as in a certaine table both the guiltines of their ovvne ſinne, and alſo the promiſes of taking avvay ſinne, vvhich ſhould be perfo̅med in Chriſt: and ſo being admoniſhed ſhoulde continually remēber their dutie againe vvhat they did ovve vnto god, & vvhat vnto their neighbours. None therefore did more abuſe the outvvard vvorship of the lavv, then they that dreamed that they had vvell done their dutie, if they had diligently obſerued thoſe outvvarde ceremonies, neglecting their chiefe end: therefore doeth the prophet Aſaph reproue this moſt vvicked errour (vvhich the Phariſies aftervvard did moſt ſtubbernly de-

fore) in this moſt diuine and Godly Pſalme: the vvhich thing alſo aftervvard the other Prophetes did not ceaſe to inculcate, and he bringeth in God vſing moſt ſtrong argumentes both from his ovvne nature, and fro the condition of thoſe things vvhich vvere offered vnto him. And this doctrine is to be retained in the Church of God alvvays, becauſe men commonly ſtumble at this ſtone. But chiefly it is neceſſarie for this our time: in the vvhich not onely that olde errour is reſtored, vvherby the Sacramẽts are tranſformed into ſo many Idols by taking vvay the difference of the ſignes and the thinges ſignified, and the doctrine of the vvorthines of the vvorke brought into the Church: but alſo men are come to this point that the Phariſies of our time doe applie to their inuentions, that thing vvhich the holy ghoſt damneth of manifeſt impiety, in the abuſe of the outvvard vvorſhip appointed by God himſelfe.

THE PARAPHRASIS.

1 HOW long O ye hypocrites will ye abuſe the patience and long ſuffering of God? howe long will ye diſpiſe vs that ſpeake vnto you of the true worſhippe of God? Go too, let God himſelf come forth and ſpeak vnto you. And loe beholde I ſay euen God that ſame Iehovah that is aboue all the powers and potentates of the world doth come forth, not onely calling you, but alſo all the enhabitantes of the worlde from the ſunne ryſing to the ſetting of the ſame, that the whole worlde may be a witnes of your madnes.

2 And leaſt you ſhould thinke that any thing here ſhould be ſpoken againſte the Ceremonies appointed by God, he being about to treate of this matter ſetteth his glorious throne of iudge-

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ment in verie Sion, the moſt bewtifull place of the whole earth and beſt beloued of him: It is ſo farre from him that he will forſake it.

3 Beholde I ſay that ſame our God commeth and will be, no longer dumbe, with flames of fire going before his face, which ſhall conſume all that ſtande againſt him and with thundering tempeſtes on euery ſide, that hee may ſhewe himſelf ſuch one now in declaring the meaning of the law, and in bringing it to the right vſe, as he declared him ſelfe of old, when he gaue the lawe.

4 Yea and alſo he citeth the heauens aboue, and the verie earth beneath, to be preſent at this his iudgement, that he hath determined againſt you, being his rebellious and ſtubborne people.

5 Heare you therefore him that citeth you in theſe wordes by his apparitours: call vnto mee ſaith he, theſe people, vppon whome I haue beſtowed my ſingular fauour and mercy aboue others, and with whome I haue made this couenant of ſacrifices.

6 The verie heauens ſhall be witneſſes againſt you of the iuſt deciding of this cõtrouerſie: for God himſelfe will ſit as iudge, leaſt you imagine, that ye haue to doe with any mortall man.

7 Then ſaide he, art not thou that people whome I haue choſen to my ſelfe, that Iſrael whome I haue embraced? wilt not thou heare me being God euẽ thy God I ſay, reaſoning with thee by this authoritie?

8 And I doe giue the definitiue ſentence of this controuerſie by theſe plaine wordes, I haue commaunded in deede Laws of ſacrifices which I woulde haue to be offered vnto me dayly, but

theſe

theſe, as they are offered of you, I doe nothinge at all regard: neither is this the cauſe wherefore I expoſtulate with you, for I behold thoſe thinges dayly, more then I would.

9 For I pray you, whome doe you thinke that I am? Am I ſuch a one as muſt aſke bullockes out of your heardes? or goates out of your foldes, if perhappes I need them?

10 Doe you forget that I am the Lorde of all the beaſtes, which feede in the woods & mountaines.

11 And that I which haue created them doe knowe all the foules, and all the wilde beaſtes which liue in the fielde any where?

12 Therefore if I were hungrie why ſhoulde I aſke them at thy hande, ſeeing it is plaine and euident, that the whole earth, and whatſoeuer is contained therein, is vnder my power alone?

13 Againe what madnes is this of you, doe you thinke that I doe eate the fleſh of bulles or drinke their blood?

17 Doe you not knowe what ſacrifices I require? euen prayſes due vnto me, and the payment of your vowes.

15 The calling vppon my name chiefly in aduerſities, from the which thou being deliuered may giue thankes vnto me for the benefites receiued, and may teſtifie thy ſelfe in thy whole life to be deſirous of my glory.

16 But O ye wicked and vnpure men, howe much ſo euer yee diſſemble holineſſe with the multitude of ſacrifices, heare with what wordes the Lorde himſelfe doth rebuke you: dareſt thou be bolde to talke of my ordinaunces, either to make mention of my couenaunt?

17 Which will not ſuffer thy ſelfe to bee cor-

corrected, despising all my threatninges, & casting away my commandementes behinde thy backe.

18 If thou see a man that stealeth, that is hee whose cõpany thou moste desyrest, if thou know an adulterer, thou giuest thy selfe streight waies to be partaker of his wickednesse.

19 Thou speakest nothing but that which is nought, thou sharpenest thy tongue to forge all kinde of deceite.

20 Thou sclandrest & backbitest euen thy own brethren, the brethren I say borne of the same mother, much lesse wilt thou abstaine from hurting strangers.

21 These are thy exercises, these are thy manners, the which wickednesses because I haue dissembled a litle while through my long sufferãce, doste thou therefore accompt me to be like thee and to allow these things? Nay I will deale with thee more seuerely & set euery one of thy faults before thine eyes, and I will cause thee to perceiue by experience that I haue not forgotten, nor put out of my memory any one of them.

22 Know ye this therefore & waigh this diligently and earnestly with your selues, so many of you as forget God, that if I once in my anger take you away, their is none able to deliuer you. Finally heare ye what I at the last conclude of this matter, he that offereth his heart vnto me studious & careful of my glory, it is he onely that offereth vnto me an acceptable sacrifice: he that directeth his manners after the rule of my commandements, him verily will I deliuer from all perils, and make him partaker of euerlasting felicity.

Psalme

PSALME LI.

The Argument.

This Pſalme vvas then vvritten of Dauid (as the Hebrevv title doth declare) vvhē he vvas moſt sharply rebuked of the Prophet Nathan for that his moſte horrible adultry, ioyned vvith manſlaughter, as is vvitneſſed 2. Sam. 12. it is one of the principall Pſalmes of Dauid, conteining a notable example of repentance, vvhich muſt goe before remiſſion of ſins. I ſay it is notable, vvhether thou reſpect the perſon it ſelfe of Dauid, or els his ſinne, or laſtly the very matter, that is, euery part of repentaunce. For firſt here is ſet forth vnto vs an example of a moſt mighty King, and of a moſte holy Prophet, & ſuche a one vvho (as much as any man coulde) had vvel deſerued of the Church, euen to this end, that vve ſhould learn that kings haue none other God then pore men haue: and the higher that one is in authority among men, the more euident & infamous is his ſynne, & for that cauſe he muſt labour the more carefully to giue vnto other an example of repentance. But novv concerning him of vvhom here vve haue to ſpeak, I knovv not vvhether (hauing conſideration of the circumſtances of Dauids perſon) any moment be extant of ſo many and haynous crimes proceeding out of one fact: vvhereof vve perceiue hovv great vveakeneſſe there is euen in the beſt and moſt excellent men, and againe vve learne vvhat exceeding mercie the moſt gratious & moſt mighty God doth ſhevve to euery one that do repent. But if vve carefully ponder that vvhich is the principal point, I cā not tel vvhether euer there vvere any example heretofore of ſuch a repentance. For as concerning the invvard acknovvledging & abhorring of the ſinn vvhich they call cōtritio, I ſee not vvhat cā be required as vvanting in

it,

it, ſith Dauid cõfeſſeth that he vvas guilty of eternall dãnatiõ, euen from the firſt moment of his conception, & moſt exquiſitely ſearcheth foorth all the circumſtances of his offence, ſo farre is he from ſeeking any excuſes to couer it, & from dreaming of any recompence for his deſerts. But if we conſider the outvvard confeſſion of the ſinne (vvhich is an other part of true repentance, the vvhich commonly they confounde vvith ſatiſfaction) vvhat a rare example is this of ſo great a king and ſo vvorthy a Prophet, that laying aſide all humane reſpect either of his royall Maieſty or priuate reputation, did not onely ſuffer the ſtory of that his crime to be put in vvriting, but euen he him ſelfe vvrote a perpetuall teſtimony of his acknovvledging of the fact, thereby to ſatiſfie the vvhole Church: for the holy mã knevv that vve muſt be aſhamed of ſinne, not of repentãce or tourning from ſinne, & that a ſkarre that is ſeared or a blot that is printed in vs by ſinne, is not increſed by ſuch a publique confeſſion as is made before the Church, but rather is cured vp and taken avvay: Dauid ſo farre differeth from the dainty men of our age (that had rather beare any thing, then the yoke of this diſcipline and gouernment) that though hee vvere a king of great povver, yet he vvillingly ſubmitteth him ſelfe vnto it. Finally the commoditie of true repentance doth here alſo moſt euidently appeare, in that God doth neuer forſake thoſe that are truely penitent, but contrarevviſe tourneth euen their very ſinnes both to his glory, & their amendmẽt & comforts. And there are ioyned in this Pſalm alſo tvvo principall pointes of true religion: the one, of Originall ſinne, the other of the abuſe of ſacrifices, as though the purgation of ſinne conſiſted in that outvvarde ceremony, vvhereas on the contrary part the ſacrifices that proceeded from vnpure men did

not

not pleaſe God, and therefore forgiueneſſe of ſinnes muſt goe before, vvhich afterwards should be ſealed in the hearts of the beleeuers by the ſacrifices vvhich are made and offered by fayth.

THE PARAPHRASIS.

1 WHAT excuſe ſhall I bring O GOD, what pretence ſhall I make? none at all.

2 I onely beſeech the moſt mercifull God to haue mercy vpon me moſt miſerable ſinner: And whereas this one wickednes of mine conteineth many ſinnes, that thou wouldeſt grant vnto me not one mercy, but thy whole mercies whatſoeuer, that my ſinnes may be done away at once.

2 Certeinly this fault is ſo foule and this blot ſticketh ſo ſore vnto me, that I can not perſwade my ſelfe, that it can bee waſhed away of thee but by great difficulty: waſh me therefore O my God againe and againe and often times, whiles the filth of ſo great wickedneſſe be vtterly waſhed away.

3 For I doe not deny or leſſen my fault, but I deteſt & abhorre my moſt greeuous ſinnes daily ſet before mine eyes.

4 For though I haue grieuouſly offēded mē, yet haue I chiefly to do with thee. For vnto thee, vnto thee haue I peculiarly offended, and though I went about to deceiue men, yet could I not deceiue thee a moſt euidēt eye witnes, & my iudge. Therefore I neither deſire to be iuſtified, neither cā I deſire it, ſeeing thou haſt decreed moſt iuſtly thoſe thinges that thou haſt pronounced againſt me, & I confeſſe plainely that nothing is faulty in thy iugdements toward me.

5 Yea

5 Yea, and though I had not committed theſe horrible factes, who am I but a mortall man moſt worthie death and deſtruction, being euen then corrupt and guiltie when my mother conceiued me, and polluted with ſinne euen then, when ſhe nouriſhed me in her wombe.

6 And why ſhould I alledge the ſacrifices offered vnto thee by me and ſuch other thinges? for thou doeſt onely allowe that righteouſneſſe that reſteth in the ſecret of the heart, the which this ſame thing yet declareth that I wanted: notwithſtanding, I confeſſe that thou haſt taught me that thy wiſedome, not as thou haſt done euery one, but as one of thy houſhold priuately and moſt familiarly.

7 Wherfore I ſtand here before thee, the greateſt of all ſinners, but doe that, which thou only canſt doe: purge me O God with that thy true hyſope, and all my filth ſhall ſtraightwayes vaniſh away: waſh thou me, and I ſhall ſoudenly be whiter then ſnowe.

8 Comfort me with the teſtimonie of thy holy ſpirite, which may bring vnto me that moſt comfortable and moſt ioyfull meſſage of the forgiueneſſe of ſinnes, ſo ſhalt thou ſoudenly refreſh the bones which thou haſt worthily broken.

9 Doe not I beſeech thee, doe not behold my ſinnes, but rather raſe out of thy tables at once, all the wickedneſſe that I haue committed.

10 Begin againe O God, that thy very worke which thou hadſt begunne in me, and is left off becauſe I haue letted it, namely the pureneſſe of my heart, of the which thou art the onely author & creator, and renue thoſe holy motions of my heart within me.

11 Ah, doe not cast me away out of thy sight, though I be worthie to perish, neyther spoyle me at once of the gift of thy holy spirit.

12 Restore vnto me rather that vnspeakable ioy wherewith they are indued, who being deliuered by thee from the bonds of sinne and death, are receiued againe into thy fauour, and let thy holy spirite that true comforter graunt vnto me, that I may willingly giue my selfe hence foorth wholy vnto thee.

13 Then shall I teach other wicked men also by my example, that howe so euer they haue ben turned from thee, they would returne againe vnto thee.

14 O God, the God of whome all my saluation depẽdeth, deliuer me from this crime of so bloudie murther, that my tong with ioy may praise thy iustice in performing thy promises with continuall songs.

15 Open my mouth O Lord, which my wickednesse haue caused to be dombe, that I may set foorth thy prayse.

16 For as concerning the offering of sacrifices, I knowe they will not be acceptable vnto thee offered of these vnpure handes, neither that the taking away of sinne which I require, is set in the bloud of beastes, or else I would haue laden thy altar already with burnt offerings.

17 But beholde, I doe offer sacrifice wherewith O God I knowe thou art delighted, euen a minde broken with the true feeling of sinne, earnestly repenting and abhorring him selfe and his sinnes, the which offering I knowe well thou wilt not despise.

18 Finally my God, let not these my sinnes so much displease thee, that they should hinder the

course

course of that thy free mercy towardes Sion, but continue notwithstanding to build the walles of thy citie Ierusalem.

19 Then surely, when I am fully reconciled vnto thee, thou wilt acceptably receiue all kind of sacrifice duely offered vnto thee, and then will I loade thine altar with sacrifices.

PSALME LII.

The Argument.

That outragious crueltie vvhich Saul did shevve against the innocent priestes by the counsell of Doeg, the vvhich historie is vvritten 1. Kings 21. gaue occasion to the vvriting of this Psalme, as the Hebrue title doeth testifie. For vvhen Dauid had receiued this message, it may easily be coniectured in vvhat sorrovve he vvas, both for his singular pietie, and also bicause he might seeme after a sort to haue giuen the occasio to this murther: therfore he coforteth him self vvith this Psalme vvritten against that most cursed false accuser: first of al, threatning him vvith the iust iudgement of God, then confirming him selfe and the vvhole assembly of the godly vvith the sure faith of Gods promises, vvherevpon the safetie of the Church resteth, vvhich then doubtlesse vvas sore striken vvith that slaughter of the priestes. And in the end, he giueth thankes vnto God, bicause he had deliuered him from so great danger. and this Psalme is novv also very profitable, seeing there neuer vvat Princes vvho doe persecute the godly, and specially the Pastours of the Churches vvith all kinde of crisseltie, and there hath bene alvvayes a great number of flatterers, vvhich haue inflamed their rage vvith diuers false accusations, a most heauie example, of the vvhich vvickednes more cruell then that of old, haue vve seene of late in the kingdome of Fraunce.

The Paraphrasis.

1 BVT dare thou boaſt euen of this thy moſt cruell miſchiefe (a valiant man forſooth, which haſt ſlayne ſo many vnarmed men, not once reſiſting thee) howbeit notwithſtanding, thou ſhalt neuer be able to deſtroy the aſſembly of the godly, for whoſe ſafetie that moſt mercifull and mightie God doth daily watch.

2 Thou art then wholy occupied in this, O miſchieuous man, that thou mayeſt inuent falſe accuſations, and deuiſe newe ſleightes, by the which like a ſharpe raſour thou mayeſt murther the godly at a ſouden.

3 All vprightneſſe is loathſome vnto thee in regard of wickednesſe, and thou applyeſt thy ſelfe to deceit, deſpiſing all iuſtice.

4 Thou ſeekeſt out deſirouſly falſe accuſations, whereby thou mayſt deuour the innocent, & thou doeſt exerciſe thy tongue buſily to deceiue.

5 And thinkeſt thou that thou ſhalt doe theſe things vnpuniſhed? nay, that moſt iuſt God will deſtroy thee vtterly, he will pull thee out I ſay, of this thy tabernacle, in the which thou nowe ſo careleſly doeſt delight, and he will euen pluck thee out by the rootes.

6 And then as thou haſt delighted thy ſelfe in deſtroying the innocent, ſo they conſidering that God doth puniſh thee iuſtly, will worſhip him in deede, and feare him, but they will deride thee with theſe wordes:

7 Beholde this man, who as though his life did not depend of the ſtrength of God alone, truſting vnto his great riches, hath imagined him ſelfe to be ſafe and free from all daungers by his owne

owne wickedneſſe:

8 But I whome thou chiefly coueteſt to deſtroy, ſhall continue like a greene oliue tree, in that ſame houſe of the Lorde, whoſe miniſters thou haſt murthered, for that goodneſſe of God which ſtandeth ſure in all ages can not deceiue me, vpon the ſtabilitie whereof I do reſt.

9 I will prayſe thee vndoubtedly O God for euer, who haſt deliuered me maruellouſly from this daunger, and I will waite for what ſo euer ſhall come hence foorth with a quiet mynde, whileſt thou ſend helpe, the which neuer wanted vnto them whom thou haſt receiued into thy fauour.

PSALME LIII.

The Argument.

This is the ſame Pſalme, and vvritten vvith the ſame vvordes vvith the 14. Pſalme, except the laſt verſe ſaue one. There ſeeke the argument.

THE PARAPHRASIS.

1 THat men are ſo doting madde, to perſuade thē ſelues that there is no God, it is manifeſt hereby, that they are alſo wicked: all do make them ſelues abhominable, and not one of them doth lead his life aright.

2 The Lorde him ſelfe from whence nothing is hid, beholding men from heauen, to ſee if any would knowe him or ſeeke after him,

3 Doth finde that all are turned away from him, that they are altogether filthie, and that there is not one at all which ordereth his life aright.

4 Are not theſe miſchieuous men altogether madde, which deuour the holy people of God as it were breade, and neuer call vpon God?

5 But the time wil come, when the ſame thing

ſhall terrifie them, which nowe they feare leaſt of all: for God ſhall ſo deſtroy them which haue camped againſt his people, that he wil euen break their bones: And thou ſhalt inwrappe and folde them in ſhame, bicauſe God will make them vile and contemptible.

6 Oh, that nowe at the length that ſauiour of Iſrael would come foorth out of Sion, for then in deede Iacob ſhall reioyce, then ſhall Iſrael be full of ioy, when the Lord ſhall bring againe his captiues.

PSALME LIIII.

The Argument.

Dauid vvrote this Pſalme vvhen his ſecret holds vvere betrayed to Saul by the Ziphims, the vvhich daunger beſide the very circumſtance of the treacherie, is to be ſeene hovve great it vvas by the 1. *Sam.* 23. 19. *and vvhereas he vvas tvviſe betrayed of the Ziphims, I had rather referre this Pſalme to the former betraying. And it is very profitable to vnderſtand, that not onely the Saintes and ſuch as are in chiefe fauour vvith God, do fall into theſe extreme perils, brought vpon them by ſuch as ſhuld do nothing leſſe, but alſo hovv vvonderfully they haue ben preſerued: & againe, hovv great faith and conſtancie they had that vve may knovve that vve ought not to diſpute of the croſſe vainly, & as of a thing that vvere only in imagination: but faithful paſtors muſt looke euen for the ſame conflictes of domeſticall enimies, as vve haue experience in this age: and yet that ſuch neither come by chance, neither that they are forſaken of god vvhom he ſeemeth to lay open to the luſts of the enimies.*

THE PARAPHRASIS.

1 THou thy ſelfe O God ſaue me, deliuer me being an innocent by thy power: whome elſe

eſſe no mortall man can ſaue.

2 Heare O God my prayers, giue eare vnto the wordes which I powre out of my mouth.

3 For as thou ſeeſt theſe vnkinde men, and traytors both to me and to themſelues, haue riſen againſt me of the one ſide, and of the other, moſt cruell men thinking of nothing leſſe then of thy maieſtie doe ſeeke to kill me.

4 But God forbid that I ſhould be diſcourzged for he is my defender, and he is preſent with them, whom he hath rayſed vp to be the ſupporters of my innocencie.

5 Thoſe ſnares that are ſet to intrappe me e, ſhall vndoubtedly fall vppon their owne heads, for thou ſhalt cutt them downe, becauſe thou neither wilt nor canſt breake the promiſe that thou haſt made with thy children.

6 And I being deliuered wil in ſacrifices willingly performe the vowes which I haue promiſed vnto thee, and will celebrate thy prayſes, ſeeing there is nothing more excellent, or more bountifull then thou alone.

7 Namely for that thou haſt ſaued me from al diſtreſſe, and with theſe mine eyes I ſhal ſee mine enemies iuſtly puniſhed.

PSALME. LV.

The Argument.

Whethere vve ſay that this Pſalme doth pertaine to the infidelitie of the Keilites vvhich is deſcribed. 1. Sam. 23. or rather vnto the flying avvay of Dauid being driuen out by his ſonne Abſolom vvhich ſeemeth fully to agree vvith theſe vvordes, diuide their tongues, and vvith theſe thinges vvhich hee rehearſeth of the infidelitie of a certaine man vvho̅ he nameth not, as this hiſtorie is vvritten 2. Sam. 15. 31. & 16, 23. & 17. there is one and the ſame

argument, and the ſame vſe of this Pſalme as of the former: & concerning the imprecations it appeareth that they did not proceed of a mind deſirous of vengeance for priuate iniurie, by that mercy vvhich Dauid vſed at the ſame time tovvards Saul as is vvritē 2. Sam. 16. and tovvard his ſonne although vnnaturall & moſt vvicked. 2. Sa. 16. 19. Furthermore if a man cōſider the vvickednes of the authours of this cōſpiracy and chiefly of Achitophel, he ſhall perceiue that Dauid did not povvre out ſuch praiers vnaduiſedly, but as againſt men vtterly deſperat, the vvhich alſo the end it ſelfe hath proued to haue bene ſo many prophecies.

THE PARAPHRASIS.

1 HEare nowe O God if euer thou heardeſt my prayers, and doe not refuſe me thy ſuppliant.

2 Giue eare vnto me I ſay, and heare me ſo greatly troubled, that I am compelled with lamentation to turne my ſelfe hether and thether, and meruelouſly to toſſe to and fro.

3 For what doth not mine enimie threaten me, what doth not this vile man practiſe to oppreſſe me, with what rage and hatred he being inflamed doth he inuade me?

4 Wherefore my hearte doth tremble within me, and I am ſtricken with the terrours of moſte preſent death.

5 I tremble altogether for feare, and am horribly affraide.

6 Finally I am compelled to breake foorth into theſe words, ah, who can giue me winges as it were of a doue, being thus beſet on euery ſide whereby I may flye away, and finde reſt in ſome place.

7 Beholde I will flye moſt farre away, and I woulde

woulde not ceaſe to flye ſtill, while I ſhoulde come into the wildernes to remaine there:

8 And would deliuer my ſelfe from this outragious tempeſt with all ſpeede.

9 But thou Lord deuour thē, & moue diſcord amongeſt them, diſturbe their counſells and aſſemblies, as their wickednes deſerueth. Howe miſerable is the ſtate of that citie at this preſent, all thinges nowe are there full of oppreſſion & contention.

10 Such are there manners now which watch their wals day and night there is nothing heard within them, but mutuall oppreſſion and iniuries.

11 All places are filled with wickedneſſe: guyle and deceite doth rule in their ſtretes.

12 Furthermore which is the moſt greeuous thing of all, he doth not me this iniurie, to whō I haue beene an enemie (for if it were ſo I could better beare it) I ſay it is no open enemie which doth thus rage againſt mee, of whome I might haue taken heede.

13 But thou my companion, thou by whoſe counſells I was gouerned, thou my chiefe familiar friend:

14 With whome I did always conſult, which went by my ſide, when I did goe to the houſe of the Lord.

15 Let death therefore come ſoudenly vppon them, and puniſh them, and let the graue ſwallowe them aliue at vnwares, ſeeing that they are altogether full of ſo great wickednes.

16 But I will crie vnto God, and the Lorde no doubt will ſaue me.

17 I will not ceaſe to whiſper with my ſelfe and pray morning and euening, and at midday

I ſay, whiles I be heard.

18 And ſurely me thinke ỹ I am now deliuered and wholy reſtored, although theſe men neither fewe nor weake, doe make a ſore battell againſt me.

19 For doubtles God will heare me, and will oppreſſe them, for hee ſitteth as the iudge of the worlde from the beginning, ſpecially ſeeing theſe men continue in their wickedneſſe, and haue caſte awaye all feare of God.

20 For that wicked man hath aſſaulted him of whom he neuer receiued any iniurie, therefore is he guiltie of great infidelitie.

21 For his wordes were in deede ſofter then any butter, but he foſtered nothing within him ſelfe but warre, and a man would haue ſayd that his communication was ſweeter then oyle, whē yet he thought to giue me my deadly wound.

22 Goe to then my ſely ſoule, why doeſt thou torment thy ſelfe any longer, caſt off all this thy burthen vppon the Lord; which wil prouide for thee, and will not ſuffer that the innocent ſhall alwayes continue ouerthrowen.

23 Therefore O God caſt theſe men headlong to be conſumed in the bottome of the graue, let theſe men that are ſo deſirous to ſhedd blood & faithles, be cut off in the middeſt of the race of their life: But I will flye vnto thee.

PSALME LVI.

The Argument.

The Hebrewe title doth ſignifie that Dauid did take the occaſion to write this Pſalme, when he was intercepted by the Philiſtims, the which hiſtorie is

ſet

ſet forth 1. Sam. 21. Howbeit this appeareth by the courſe of the Pſalme, that it muſt be thus vnderſtand, not that he made theſe prayers vvhē he vvas conuerſaunt amonges the Philiſtims, and fayned him ſelfe out of his vvittes, or that he caſt forth theſe ſayings againſt the Philiſtims, but rather being deliuered from ſo great a daunger, he did thus complayne vnto God of Saul, and of them that moued him to that crueltie: by vvhoſe rage (to auoyd their craftie ſnares) he came into ſo greate daunger. howſoeuer it be, this Pſalme doth shevve vnto vs the example of a ſingular faith and conſtancie, eſſpecially if vve conſider the perſon of Dauid, & frō hovv great dignitie vvithout any fault committed of him, he vvas throvven dovvne into ſo miſerable condition.

THE PARAPHRASIS.

1 AH my God, haue mercie vppon a man moſt miſerable, howe neare was it, that he ſhoulde ſwallowe me? Neither doeth he yet ceaſe to beſet me rounde about, and to bring me to extremitie, as if he woulde deuoure me.

2 Theſe men I ſay whetherſoeuer I remoue or go, lying in waite moſt diligently, haue a mind to deuour me, & a great multitude do fight againſt me O God moſt high.

3 Notwithſtanding when feare commeth vpon me, I fly vnto thee.

4 And why ſhould not I glorie of that thou haſt ſpoken vnto me moſt boldly? Wherefore I truſt in the O God, and will not be afraide: For what can theſe mortall men doe againſt me that reſt vppon the power of God? who hath teſtified

his

his good will vnto me.

5 They are wholy bent vppon this, that what ſoeuer I entende, I ſpeake or doe, they may peruert it, and therevppon take occaſion falſely to accuſe me.

6 They go together cloſely, following me at the verie heeles, ſeeking this one thing, howe they may take my life from me.

7 Notwithſtanding yet they hope by their craftes to eſcape thy handes: but thou O Lorde howe many ſoeuer they be, and howe great ſoeuer their conſpiracie be, caſt them downe I beſeech thee.

8 I knowe that thou haſt all my wanderings to and fro in a reckoning, I beſeech thee gather my teares into thy bottels, they are I truſte regiſtred in thy counting bookes.

9 Wherefore ſo ofte as I ſhall call vppon thee, mine enemies ſhall be put to flight. For I knowe this aſſuredly that thou art of my ſide.

10 For I haue the worde of God, whereof I glorie, the word of God I ſay, whereof I wil glorie.

11 Wherefore reſting vppon GOD, what ſhoulde I feare? and what can any mortall man doe againſt me?

12 O howe greatly do theſe ſo many and ſo great benefites binde me vnto thee? but I will pay that which only I am able, namely the continuall magnifying of thy mercy.

13 For thou haſt deliuered my life foorth of the moſt preſent doores of death, and thou haſt raiſed me when I was caſt downe, and that I liue nowe, I may onely thanke the.

PSALM

PSALME LVII.

The Argument.

An other moſte great daunger muche like to the former, vvhich is ſet foorth 1. Samuel. 24. gaue the occaſion of vvriting this Pſalme, vvhereof vvee may gather, that it lyeth in the hande of God, not onely vvith howve great, but vvith howv long miſeries (yea euen by vvicked men) he vvill exerciſe his ſeruants, and therefore that vve muſt pray continually as vvell for the gifte of conſtancie and perſeuerance, as for the gift of fauth. In other things this Pſalme is to the ſame purpoſe as certeine other that vvent before, and vvritten of like occaſion.

THE PARAPHRASIS.

1 NOw at the length O Lorde it is high time that thou either looke vppon me, or els I am vndone. Wherefore haue mercy, haue mercy vpon me, I ſay O God, for this my ſoule doth only truſt in thee, & I fly only vnto thee, vnder the ſhadow of whoſe wings, I may ly hid ſo long, whiles theſe great calamities doe paſſe ouer.

2 I cry vnto thee O God moſt high, that thou wouldeſt finiſh that, whiche thou haſt begun in me.

3 And ſo doubtleſſe will it come to paſſe, for the Lorde will ſend help from heauen becauſe I finde none in the earth: and he will not ſuffer me ſo ſhamefully to be deuoured: for there wil come downe from the heauen to deliuer me two inuincible helps for defence, euen his mercy, & that moſte high and ſure faith, which he declareth in the perfourming of his promiſes.

4 In

4 In the meane season I graunt my selfe exposed of the one side to the perves of the Lyons, and the cruelty of most outragious men, And of the other side, to the false flaunders of most shamelesse accusers, whose teeth are like vnto speares and arrowes, and their tongue more hurtfull then most sharp swordes.

5 But thou O God declare that thou dwellest euen aboue the heauens, and cause that thy glory may be published throughout the whole world.

6 Whithersoeuer I moue my foote their net is spread to take me, I do lye as it were throwne downe vpon the earth: I see before my eyes the pit into the which they hope to cast me downe headlong, but the matter will go otherwayes, for they contrariwise shall fall into the selfe same pit.

7 Therefore O God I beeing nowe prepared with my whole hart, with my whole heart I say, haue great desire to prayse thee both with my voyce and Harpe.

8 Go to my tong, go to both Lute and Harpe awake with me early in the morning.

9 Euen the gentiles moste farre distant shall heare me declaring thy prayses, the people shall heare me sing vnto the.

10 For surely thy goodnesse extendeth it selfe vnto the heauens, and thy truth vnto the clouds.

11 Declare thy selfe O God to sit aboue the very heauens, and shewe foorth thy glory to the whole worlde.

PSALME LVIII.

The Argument.

It may be collected of this Psalme, that Saul that he might haue haue some excuse to cover his hatred

against

against Dauid, did gather a counsell of the states, vvhereby he procured him being absent to be condẽned as a publique enemy, novv there is no greater iniury then that, vvhich doth oppresse vnder the cloak of Lavv. Vvherfore Dauid comforting him self & appealing to god, doth paint forth those most corrupt iudges in their ovvne collours, as one that knevve thẽ very vvel. And also doth pronounce the sentẽce against them in the name of God himselfe, not as a priuate man but as a Prophet, and as a king already allovved of God, and he vseth similitudes moste agreable to the couetousnesse and ambition of such maner of men. For vvhere they haue this purpose chiefly, that they may set themselues aloft, and their children by these practises, yet God doth often times cut thẽ off in the mid course of their couetous desires, and furthermore their prosperity cleane contrary to the opinion of their fathers doth either consume avvay by litle and litle in the sight of all men, or is destroyed by some souden rage.

THE PARAPHRASIS.

1 O Ye states and Senators tell me I pray you if there remaine any sparkle of consciẽce in you, is this to decree iust iudgement? O ye mortall men of howe great dignity so euer ye be, doe ye iudge aright?

2 Nay surely, seeing the matter it selfe declareth that inwardly ye deuise all manner of wickednesse, outwardly & openly in all mens sight, ye do weigh nothing but iniury in your ballãce.

3 Neither is this now the iust time that ye do so, for I knowe that ye haue bene enemies to iustice from your beginning, and that you were borne vnto all falsehoode from your mothers wombe.

4 I ſay theſe men ſwell with poyſon euen by their nature, as the very ſerpents do, neither will they ſuffer this poyſon to be drawen out of them by any perſwaſion:

5 In this pointe being like the adder whiche ſtoppeth her eare againſt the enchanters, be they neuer ſo cunning.

6 But thou O God vnto whome I appeale, pul out the teeth forth of the mouths of theſe moſte cruell perſons, breake the iawes O Lorde of theſe Lions, that they doe not deuour the innocent.

7 And I pronounce in very deede that it will ſo come to paſſe, for all their power ſhall vaniſh and flowe away like water, and though they bend their bowes with all their force, whereby they may ſtrike the iuſt, their ſhafts no dout ſhall breake in pieces.

8 They ſhall be brought to nought, euen like the ſnailes that melt away in their owne ſhelles, and like the vntimely fruite of a woman that dieth, & is borne together.

9 And their poſterity euen worthy children for ſuch fathers, like thornes growing out of the buſh before they grow to ſharpe pricks, ſo ſhall they be deſtroied with ſouden death, carried away as it were with a whirlwinde.

10 But the iuſt beholding this iuſt iudgement of God, and embrued with the bloud of the wicked ſhall reioice.

11 And euery one ſhall ſay, ſurely he loſeth not his labour that loueth righteouſneſſe, ſurely there is a God in the earth, that doth alſo giue to euery man his owne.

PSALME LIX.

The Argument.

Da-

David did vvrite this Psalme, vvhen his house vvas beset by the commaundement of Saul, that he might be taken and slaine, as the Hebrue title importeth. the historie is read 1. Sam. 19. and the same vse is of this Psalme, as of the former of like argument, but it hath this excellent sentence amongest others, that it is oftentimes expedient that God should not beate dovvne the enimies of his Church at one moment, but by little and little, that his iudgements might thereby be more euident and plaine: of the vvhich doctrine there commeth much profite, especially to bridle our impacience.

THE PARAPHRASIS.

1 DEliuer me my God from mine enimies, and deuen taking me vppe as it were in thine owne hande, rid me from these men that rise vp against me.

2 Deliuer me from these men that liue in mischiefe and murther.

3 For loe, they partly lye in waite for my life, and partly the most mightie of them doe gather their power against me, though I be guiltie of no fault.

4 They come on heapes together, and they strengthen them selues against the innocent more and more. Consider these things O God, & come and helpe me being in daunger.

5 I beseech thee O Lorde, the very GOD to whome the heauenly armies do obey, God of Israel, rise vp and punish these prophane people, & spare them not, being giuen vp willingly to all wickednesse.

6 For after that they haue spent the whole day in lying in wait for me, they returne at night, and runne through the streates of the citie bar-

king like dogges.

7 Furthermore, in the darke of the night (for who say they, shall heare vs) they barke out the wickednesse conceiued in their heart, and found nothing but slaughter and bloud, being wholy bent howe to take me.

8 But thou O Lorde wilt deride their threatenings, and wilt haue all those prophane men in derision.

9 Surely his strength doeth depend of thy pleasure, wherefore though these do lye in waite about my house, so againe I will diligently waite for thy helpe: for thou verily O God art my fortresse.

10 For thou hast embraced me verily with so great fauour, euen preuenting my prayers, that thou wilt graunt me that I shall ioyfully behold my aduersaries to haue their iust punishment.

11 Yet slay them not O my God, least peraduenture this people whome thou hast appointed to be gouerned by me, if thou take them away so soudenly, either do not consider this thy iugdement, or forget it by and by, but scatter them being throwen downe by thy force, and throwe them downe by the same power, by the which thou wilt defend me.

12 Surely there neede no other witnesse, but their owne wordes to conuince them of wickednesse, graunt therefore that they being conuicted by their owne arrogancie, may be punished, for they haue none other thing in their mouth but cursings and slaunders.

13 Wherefore at the length when thou hast set them foorth as a sufficient example, whereby thy seruants may be taught: consume them wholy, consume them I say, being most iustly angrie

with

with them, that al men may know vnto the vtter most partes of the world, that thou art that true and onely God, which gouernest the familie of Iacob.

14 But what will they doe in the meane time? euen lye in waite for thy seruant about his owne house, and returning in the euening they will barke like dogges, and runne about the citie least I escape any way.

15 And they will seeke their supper where so euer they can get it, but though they do not find enough to fill their greedie guttes, yet will they watch about my house for to take me.

16 But I will declare thy power, and will shewe foorth thy prayse early in the morning, because thou hast defended me, and wast my refuge in extreame daunger.

17 For all my helpe resteth only in thee, therefore though I be nowe closed in on euery side, yet will I declare thy praise vpon the harpe whiche hast set me in safetie, O God to whose onely free mercy I attribute my deliuerance.

PSALME LX.

The Argument.

The Hebrue title declareth, that the historie which is written 2. Sam. 8. & 1. Chro. 18. hath minister red the occasion for this Psalme, that is to say, the battel that he had with the Assyrians, and the king of Zibath, whome Dauid ouercame as he did also all the people about him, as he prophecied before by the power of the spirit in this Psalme. For the order of the text seemeth not to suffer that we should say, that it was written after those victories. And we learn amongest other things by this prayer written in the name of the whole people, that though the Church

ſeeme ſometimes to be vtterly loſt, as it came to paſſe oft in the time of the Iudges, and chiefly vvhen Saul vvas ſlaine, that God yet mindfull of his couenant, doth raiſe vp the banner of his vvord aftervvard more high then euer before, ſtirring vp men endued vvith heroicall ſpirits. But vve muſt remẽber, that theſe things are novv to be applyed rather to the ſpirituall enimies of the Church, thẽ againſt the armies that fight vvith out vvard vveapon, although God alſo doth defend his from them.

THE PARAPHRASIS.

1 O GOD, thou verily art worthily angrie with vs, thou haſt beaten vs backe, and deliuered vs to the rage of the Philiſtims, yea and thou haſt ſet one of vs at warre with an other, but nowe turne thee againe vnto vs.

2 For what haue we not ſuffered? for thou haſt ſhaken the very earth, ſo that it doth euen cracke and gape: therefore fill the cliftes thereof, and reſtore it being ſore ſhaken.

3 Thou haſt cauſed vs thy people to taſte moſt heauie thinges, and haſt made vs to drinke as it were a cup of giddineſſe.

4 But nowe againe of the contrarie, ſuch is thy mercy, when thou giueſt vnto vs being conuerted vnto thee thy ſtandart, and thy trueth to goe before vs, and commaundeſt vs to followe our captaine, and bring foorth the armie.

5 Defend thy beloued, and by ſtretching out thy right hand heare them, and preſerue them.

6 And why ſhould we doubt I pray you, that this thing ſhuld ſo come to paſſe, ſeing God hath ſpoken vnto vs foorth of his ſanctuarie, wherefore I doe wholy reioyce, being certaine already of the victorie, for God will graunt vnto me verily

rily that I shall compose and set my kingdome in order, ouercomming all mine enimies, I will diuide therefore the fieldes of the Sichemites, and will measure the valley of Succoth.

7 I shall obtaine my Gilead and Manasseh beyond Iordan peaceably, the Gentiles round about being chased away, Ephraim shall be the chiefe part of my armie, I wil place in Iudah the throne of iudgement.

8 But the straungers howe fierce so euer they be, shall do all seruile worke vnto me, the Moabites shall holde the basen to wash my feete, I will cause the Idumites to take vp my shooes being shaken off and cast vpon their heades, and thou proud Palęstina prepare triumphes for me, and ioyfull songs, as thou hast a little before triumphed ouer vs.

9 But by what captaine shall I winne so many strong cities, & by what power shall I be strengthned to come vnto Idumea?

10 Verily thou being my guide, and trusting to thine onely power my God, although thou hast beaten vs backe heretofore, and hast refused a great while to go foorth before our armies.

11 Therefore be present with vs O Lorde, after the miseries of so many yeares, for that helpe is vaine which is hoped for of men.

12 We trusting vnto thee O God shal doe valiantly, he alone will tread vnder foote all our enimies.

PSALME LXI.

The Argument.

Dauid being an exile declareth by this Psalme, that like as there is a continuall battell betwixt the world and the Saintes, Iames 4. 4. so that the hope of the Saintes is nourished by a continuall re-

membrance of former beneſites, for the decree of God concerning the preſeruation of his is not chaungeable, yet here be ſome things vvhich doe reſt vpon the ſingular promiſe of God not common vnto all men, as thoſe thinges vvhich Dauid doth promiſe to him ſelfe, for the attayning of the kingdome, and for long life: truſting verily to the vvord of God, as is vvritten Pſal. 89. 11. &c. & 130. 11. and moſt fully, 2. Sam. 7. notvvithſtanding ſo farre do theſe promiſes belong vnto euery one of the Saintes: that they are ſure generally that godlineſſe hath the promiſes both of this life, and of the life to come, and ſo may caſt their care of particular euents of their affaires onely vpon God: furthermore, that vvhich the Prophet promiſeth vnto him ſelfe of the eternitie of his kingdome, ſeeing it is referred vnto the kingdome of the Meſſiah, vvhich is both the ſonne and the Lorde of Dauid, vvhich kingdome is not of this vvorld, as it is applyed by the Angell Gabriel, Luke 1. it bringeth great comfort and moſt certaine to the Church, and to euery member thereof in all miſeries howe ſore & extreme ſo euer, becauſe that the honor of the king can not ſtand but in the ſafetie of the ſubiects.

THE PARAPHRASIS.

1 HEare my cry O God, and giue eare vnto my prayers, ſeing the greatneſſe and multitude of my dangers do ſo require.

2 For though I be driuen farre away from thy ſanctuarie, and do carrie a minde oppreſſed with cares: notwithſtanding I cry vnto thee, requiring that thou wouldeſt nowe take me into that high tower, whither I can not come by any meanes but by thy only power.

3 For hetherto thou haſt bene vnto me a moſt ſafe refuge, and a moſt ſure towre againſt the enimie.

4 There-

4 Therefore I doubt not but it ſhall come to paſſe, that though I be now far abſent frō thy tabernacle, yet at the length I ſhall be placed againe therin, and I ſhall reſt there vnder the defence of thy winges.

5 For thou O God haſt graunted my deſire, and haſte appointed me the kinge of thy holy people.

6 And alſo thou wilt bring to paſſe, I knowe well, that prolonging the life vnto the king whō thou haſt appointed, his age ſhall be as it were doubled.

7 Yea this his throne ſhall be eternall, before thee, but I beſeech thee, giue vnto him two keepers, vppon whome he may onely truſt, euen thy mercy, and thy trueth.

8 I then being reſtored againe, will prayſe thy name for euer, and will pay my vowes dayly vnto thee.

PSALME LXII.

The Argument.

Dauid being caſt from his throne by the conſpiracie of his ſonne, and being compelled to fly vvith an handfull of men beyonde Iordan, as may be gathered by the 8. verſe, ſtriuing vvith a moſt greeuous tentation, namely by ſo great, and ſo ſoudayne a chaunge of thinges, tempted either to proue vnlavvefull thinges, or to fall to deſperation, doth conclude, that he vvill notvvithſtanding perſeuer and continue conſtantlie in vvaiting for the helpe of God, and be confirmeth thoſe that did cleaue vnto him by his example, and that vvith ſo great and ſo liuely a courage of heart, vvhereunto the very vvords and ſentences do anſvvere, that vvhaſoeuer hath this Pſalme in memorie, it ſeemeth, that he can be ouercome vvith no kinde of tentation.

The Paraphrasis.

1 HOweſoeuer it is, and what thing ſoeuer, and after what ſort ſo euer it ſeemeth to threaten me, my heart doth reſt no where elſe, but onely in the power of God and his will declared vnto me, and for a full concluſion I will waite for deliueraunce from him alone.

2 Furthermore whatſoeuer commeth vnto me on the contrarie, God is my fortreſſe, my ſaluation, my tower, and I know this, that though I be toſſed long and much more and more, yet ſhall I neuer fall.

3 But ye O wicked men, will ye neuer ceaſe to conſpire all together againſt me, with vnceſſant fierceneſſe, and to driue me downe, whome ye account like a wall readie to fall of it owne accorde, or an heape of ſtones ſlyding downe?

4 For theſe men are affraide leaſt I be rayſed vp againe, and therefore they are wholy occupied in this, that they may vtterly caſt me down and there is no crafte, which they doe not inuent againſt me, fayning friendſhippe in their wordes, but deuiſing deſtruction againſt me, as appeareth in verie deed.

5 But goe to my ſely ſoule, looke vp vnto God, and quietly reſt in him, for I doe depende wholy vppon him alone.

6 Finally with what weapon ſoeuer I am inuaded, ſeeing he is my rocke, my ſaluation, my tower, I can not fall.

7 My health dependeth on him alone, although I be forſaken of all men, yet will he exalt me into the higheſt place of honour, whome theſe men couet to caſt downe, hee will receiue me, which

which am assaulted of al into his high & inuincible tower. This is he in whome onely I haue setled my hope.

8 Powre foorth therefore vnto him all the cares and griefes of the mynde all ye people, following mine example trust in him, if you be wise both in prosperitie and aduersitie, seeinge he alone is the most safe refuge vnto vs.

9 For men are but meere vanitie, and nothing is more deceiueable then the men euen of most might; yea if thou would waigh in ballance nothing it selfe with mortal men, and with all that is in their power, nothing woulde waigh them all downe.

10 Dreame not therefore as madde men vse to doe, that you can growe more great by force or by deceite, and if riches fal vnto you, set not your mindes vppon them, and so be deceiued with vaine hope.

11 But rather set this before you, that GOD hath testified so plainely both with wordes and by the ende of thinges, and I my selfe haue proued often times by experience, that all power remaineth in God.

12 Oh Lord, as thou art the greateſt, so art thou far the best & most merciful, therfore it can not be, but thou wilt giue due punishment vnto the wicked as they deserue, and thou wilt comfort thine that loue righteousnes, for thy great mercy sake.

PSALME LXIII.

The Argument.

The Hebrue title of this Psalme doth referre the argumens thereof vnto the time vvhen Dauid vvandered

red miſerably and full of ſorrowe in the wilderneſs of Herith. 1. Sam. 22. 5. and Engaddy. 2 Sam. 24. Nowe the greater that theſe daungers were, ſo much more excellent example of faith and conſtancie doth this Pſalme shewe, as ſome other before, and following after, but this is chiefly to be obſerued, that he being caſt downe ſo ſoudenly from ſo high dignitie doth lament for nothing that was taken from him, but onely that hee had not libertie to goe into the tabernacle of the Lord, the which is a moſt greeuous accuſation of them, who either do deſpiſe ſo good a thing being preſent, eſpecially conteining the vſe of the ſacraments, either caring for nothing, leaſt then that they ſhold be counted in the Church, yet doth he comforte him ſelfe in this thing, that he wanteth this great commoditie neither by his fault nor negligence.

THE PARAPHRASIS.

1 AH God my God, thoughe I doe want the ſight of thy houſe moſt ſore againſte my will, be it farre from me yet, that I ſhoulde not remember thee, nay the farther & longer that I am abſent, ſo much the more my ſoule is inflamed with deſire to ſeeke thee dayly in the twilight, and I wholy deſire thee in this drie grounde and thirſtie, wanting chiefly thy waters.

2 Vnles the rage of mine enemies had letted me, I do teſtifie that I deſired nothing more then to beholde thee in thy ſanctuarie, and therefore would haue haſtened ſpedilie to thoſe viſible ſignes of thy power and maieſtie.

3 For doubtles this thy goodnes that offereth it ſelfe as it were there to be handled, is more

more ſweete by farre then life it ſelfe, the which alſo I woulde ſet foorth with all my power.

4 Wherefore I woulde leade my life there in ſetting foorth thy prayſes, there woulde I lifte vp my handes with others, and openly call vpon thy name.

5 There woulde I ſounde foorth thy prayſes with loude voyce with my heart, ſatiſfied with the fatnes and marrowe of thy moſt holye delicates.

6 But ſeeing that this thinge is nowe denyed vnto me moſt miſerable man, and I am compelled to chaunge my place euerie moment, I doe that thinge which onely I am able, to wit, whetherſoeuer I come, I ceaſe not to thinke of thee and I doe euen conſume the nightes without ſleepe in the meditation of thy benefites.

7 And why ſhould not I do ſo, hauing experience ſo oft of thy helpe? therefore doe I nowe not onely reſt ſafely vnder the defence of thy winges, but alſo I reioyce and triumphe.

8 For I am farre abſent in deede in my bodye from thy houſe, but without any fault of mine, yet doe I cleaue vnto thee in my heart wholy, as thou doeſt ſtrengthen me againe which am weak with thy inwarde ſtrength, though I be deſtitute of thoſe thy dayly helpes.

9 But theſe contrariwiſe are wholy bent vpon this, yet ſhall they be caſt into the verie loweſt places of the earth.

10 I forewarne I ſay, that the edge of the ſworde ſhall conſume him, and they ſhall be torne of wild beaſtes.

11 But I O God to whome thou haſt appointed the kingdome, will reioyce and prayſe thee,

vnto

vnto whom they that do worſhip thee truely & deuoutly will ioyne themſelues as companions with me: but theſe men that beare thy name in hypocriſie, ſhall then haue their mouthes ſtopped at the laſt and keepe ſcilence.

PSALME LXIIII.

The Argument.

By this Pſalme as by many others, vve may euidently perceiue, hovve Dauid did not povvre out ſo many complaintes for nought, and hovve great his conſtancie vvas, of the vvhich examples hovve great the commoditie is thoſe, onely knovve, to vvhome it is giuen not onely that they ſhoulde beleeue, but alſo that they ſhould ſuffer for Chriſtes ſake.

THE PARAPHRASIS.

1 VErily O God to whome beſids thee ſhall I flye? thou then heare me powringe foorth iuſt complaintes with a loude voyce and preſerue me ſore ſtricken with the feare of the enemie, and brought into moſt preſent daunger of life.

2 Couer me againſt the crafts of theſe wicked men, and againſt the aſſen blies of miſcheeuous perſons.

3 For they haue ſharpened their tongue like a ſworde againſt mee, and moſte bitter ſlaunders as it were arrowes laide to the ſtring.

4 That they might wound me by ſubtile trains, though vngilty, & that they neither fearing God nor men, might ſtrike me through ſoudenly at vnwares.

5 Neither

5 Neither do they this lightly or by errour, but they harden themſelues more and more in theſe moſte wicked purpoſes, and do with all diligence lay ſnares for me, and that ſo boldely that they ſay, that their crafts can be perceiued of none.

6 For they haue ſearched out moſt hid things, and there is no craft ſo ſubtile and lying ſo deep in the hart of any, which they haue not throughly ſearched out.

7 But what haue they preuailed? for God wil ſtrike them thorow with a moſt certeine & greeuous wounde, whiche ſtreighte way ſhall followe.

8 And they ſhall be perceiued in the end, that they haue called downe vppon them ſelues by their curſed ſpech that euil which they thought to bring vpon me, this ſhall be done in the ſight of all men, ſtanding amazed at their iuſt puniſhment.

9 They ſhall be I ſay a gaſing ſtocke vnto all men: and there ſhall be no man which ſhall not commend, and haue in admiration this worke of God.

10 But the innocents whom theſe men without cauſe laboured to oppreſſe, ſhall more ioyfully prayſe the name of God, and ſhall fly vnto him more boldely hereafter: al I ſay that be of good conſcience, ſhall take occaſion of a certeine holy boaſting and glorying hereby.

PSALME LXV.

The Argument.

This Pſalme or Hymne vvritten to the prayſe of God, firſt teacheth vs that his benefits are neuer any vvhere rightly knovvledged and praiſed, but only

in

in his holy congregations. Thē biddeth he vs to marke three ſpeciall thinges, & to prayſe God for them. One and that for the greateſt, that God doth gather a Church vnto himſelfe in the vvhich he vvil be praiſed, vvhere he heareth them that doe pray, vvhere he doth forgiue ſinne, the vvhich finally he neuer ceaſſeth to bleſſe vvith the multitude of his benefites & moſt mightily to defend: ſecondly that he doth maintaine the ſociety of mē by appointing and preſeruing the policies and gouernmentes in the midſt of ſo great hurlyes burlyes. Thirdly that he doth miniſter from heauen all thinges that are neceſſary for this life ſo aboundantly & liberally.

THE PARAPHRASIS.

1 THou certeinly art only he, to whome once vttering thy pleaſure all men muſt worthily yeelde, but this praiſe O God is giuen vnto thee in the onely mount of Zion, where onely vowes are payed vnto thee aright.

2 And thou againe there doſt deſpiſe the prayers of none that flie vnto thee.

3 There doeſt thou purge the ſinnes, wherewith elſe we being vtterly ouerwhelmed durſt not lift vp our faces before thee.

4 O bleſſed is he therefore, whome ſo euer thou ſo fauoureſt, that thou commandeſt him to come vnto thee, and whome thou feedeſt aboundantly with thoſe true good things of thy houſe and moſte holy palace, after thou haſte receiued him into the number of thy houſholde ſeruantes.

5 For although no men ſeeme to be more in danger, yet experience it ſelfe doth declare, that nōe are more ſure, whiles that thou in very deed doeſt declare thy ſelfe terrible to all their enimies,

mies, for the performance of thy promiſe, ſo oft as they call vpon thee, ſo that euen to the vtmoſt coaſtes of the earth, and the farthest part of the ſea the fame of thy name being ſpread, al men are compelled to looke vp vnto thee.

6 Thou art he by whoſe power conſiſteth whatſoeuer is high in the worlde, euen by thy might which as it eſtabliſheth theſe mountaines which we ſee, and the kingdomes alſo and the pollicies, whereby mankinde is preſerued:

7 And like as thou doeſt calme the ſtormes of the ſea, and the ſounding tempeſtes, ſo alſo thou doeſt breake and bridle the fiercenesſe of the raging multitude.

8 By theſe teſtimonies of thy moſt mightie power, the inhabitantes of the earth being conuinced, do tremble and keepe ſilence, & thus peace being reſtored, thou cauſeſt that men againe doe leade their life both day and night in comfortable peace and tranquillity.

9 For thou takeſt care of the earth euen from the heauens, watering it and making it fruitfull with plēteous ſhowers (which are thy very gift) wherewith it being ſoupled and prepared, doth retaine the ſeede committed vnto it.

10 Afterward thou watreſt the forrows of the fields, thou breakeſt the clottes, thou molliſieſt the ground with milde and timely ſhowres ſent downe from aboue, thou cheriſheſt & bringeſt forth the ſeede with their buds.

11 Finally thus thou crowneſt the earth moſte bountifully with all kinde of fruites yearely, the fatneſſe dropping downe from aboue from thy ſteppes which way ſoeuer thou walkeſt.

12 Yea and the paſtures of the wilderneſſe doeſt

thou

chou cheriſh with dewe, and thou filleſt the high hilles alſo with gladneſſe.

13 So are the paſtures cladde with ſheepe, the valleyes are clothed with corne, finally all places doe ſound together with ioyfull ſhoutes and ſonges.

PSALME LXVI.

The Argument.

This Pſalme and alſo certeine other doe ſeeme to be written for the perpetuall vſe of the Churche (although they haue ſome priuate occaſion) partly to renue the memorie of ſo many olde deliuerances, partly to giue thankes vnto God, ſo oft as any occaſion doth offer it ſelfe either priuately or publiquely.

THE PARAPHRASIS.

1 O All yee inhabitants of the earth, ſing vnto the Lorde a triumphant ſong.

2 Prayſe his name with ſongs, prayſe him with glory and maieſty.

3 Say in his preſence, O how terrible & fearful doeſt thou ſhew thy ſelf in very deed, for euē thine enemies ouercome by the greatneſſe of thy power, are compelled to acknowledge thee, and to diſſemble at the leaſt that they feare thee.

4 Therefore ſhall al the earth worſhippe thee, ſhall ſing prayſes vnto thee, and celebrate thy name.

5 Goe to, come hither all you, beholde the thinges that God hath done, & with howe great miracles he hath declared himſelfe terrible to mortall men.

6 This is he that dried vp the ſea in a momēt, & made the floud paſſable vnto our feete, for the whiche benefite we his people, euen at this day do reioyce.

7 This

7 This is the almightie Lorde of the whole world, beholding from heauen all the nations ſcattered throughout the world, not ſuffering them that forſake him to exalt themſelues at their pleaſure.

8 O praiſe the Lord, O ye tribes and kindreds conſecrate vnto him, ſound forth his glory farre and wide.

9 For he hath reſtored our life when it was loſt, and he onely hath ſtayed that we ſhould not fall with ſliding ſteps.

10 For thou wouldeſt not haue vs to be loſt O God, but onely haſt tried vs and fined vs, as the ſiluer put in the fornace.

11 Thou haſt ſnared vs, and caſt vs bound with chaynes into moſt ſtreite diſtreſſe.

12 Thou haſt ſuffered, that our enimies hauing ouercome vs, did abuſe vs with reproches and ſcoffes, as though we had bene beaſtes, we haue taſted the heate of the fire and the force of the water, but thou afterward haſt ſent comfort, and refreſhed vs.

13 Wherefore I am preſent in thy houſe with offerings, to performe my vowes:

14 Which I haue fully vowed in my miſerie, and ſpoken them with my mouth.

15 Therefore haue I determined to offer vnto thee fatte offerings, euen the fatte of rammes and bullockes, and goates.

16 And you alſo al others that feare God, come hether I pray you with me, and giue eare vnto me, rehearſing the benefites beſtowed by him vpon me.

17 I haue called for his helpe with my mouth, and haue praiſed him with my tongue.

18 And that with a minde free from all euill

imagination, for elſe he wold not haue hear I me.
19 Therfore the Lord hath heard me, and gaue eare vnto my prayer.
20 Praiſe then be vnto God, who refuſed not my prayers, neither did withdrawe his mercy from me.

PSALME LXVII.

The Argument.

The Prophet doeth attribute vnto the onely mercy of God, both the ſpirituall bleſſings vvhich are peculiar vnto the Church, and alſo the corporall, vvhereof he deſireth the continuance, and alſo doth prophecie the ſpreading of the Church, that ſhould be vnder Meſſiah, and ſo exhorteth all the godly to giue thankes, & to celebrate the praiſe of God.

THE PARAPHRASIS.

1 GOD from whoſe mercy ſo many benefites doe proceede vnto vs, continue to bleſſe vs, and chiefly to cauſe his pleaſant countenaunce to ſhine vpon vs.
2 That his way which he hath declared vnto his people may be knowne as farre as the borders of the earth are extended, and that all nations may embrace the ſaluation promiſed by him.
3 Let all people praiſe thee O God, let all the people praiſe thee.
4 Let the people be glad and reioyce, for the time wil be, when thou ſhalt gouerne the whole world with moſt iuſt and righteous iudgement.
5 Let the people praiſe thee O God, let all the people praiſe thee.
6 Command the earth alſo to bring forth her fruites, and continue O God, our God, to heape thy benefites vpon vs.

7 Con-

7 Continue I ſay O God to bleſſe vs, and let all the world agame acknowledge and worſhip thee.

PSALME LXVIII.

The Argument.

Dauid being about to carrie the Arke of the couenant (vvhich vvas the viſible teſtimonie of the preſence of God, and of his mercy) into the towver of Sion, vvhen he had ordeined a ſolemnitie, vvhereof he him ſelfe vvas the ringleader, thē the vvhich there vvas neuer any in this nation more famous, vvhich is vvritten plainly 1. Chron. 15. He made certaine Pſalmes, vndoubtedly by diuine inſpiration, vvherevvith he inflamed both him ſelfe and others doubteleſſe to praiſe God maruellouſly. And amongſt other he did vvrite this Pſalme alſo, then the vvhich nothing could be vvritten more diuinely, more full of maieſtie, or more eloquently by any man, and he repeateth and calleth to memorie the former benefites of God, and addeth maruellous artificiall colours, rather painting it forth then vvriting it. But vve muſt diligently marke this thing further, that the Prophet ſtoode not fixed only in that matter vvhich vvas then in hand but by diuine inſpiration did inſinuate miſtically as the times did then ſuffer, the moſt excellent ſecrets of the kingdome of heauen, and therefore by that Arke is myſtically vnderſtood, that the ſonne of God (in vvhome the fulneſſe of the Godhead remaineth) ſhath put vpon him our flesh. by Sion is meant the tabernacle, not made vvith mans hands: by the bringing in of the Arke, the aſcention of Chriſt into heauen: by the leading avvay of the captiues, that Sathan, Sinne, and death are ouercome: laſtly, by the temporall bleſſings continually powred vpon Iſrael, the ſpirituall and euerlaſting giftes

of Chriſt daily beſtowed vpon the Church, by the holy miniſterie and vvorke of the Goſpell, is here figuratiuely deſcribed, as Paul vvitneſſeth Ephe. 4. 8. and almoſt throughout the Epiſtle to the Hebrues.

THE PARAPHRASIS.

1 GOe to, let God only ariſe, and in a moment all his enimies ſhall flee away, wandring and ſcattered abroad.

2 For all the vngodly muſt no otherwiſe vaniſh away at his ſight and countenance, then the ſmoake which being driuen with the winde, is diſperſed, and the waxe that is laide before the fire, is melted.

3 But on the contrarie, the righteous being maruellouſly refreſhed by his countenance, ſhall reioyce, and ſhall leape for gladneſſe.

4 Goe to then, celebrate the Lord with ſongs, ſing vnto his name, prepare the way to him that hath long wandered in the wilderneſſe, and cõming nowe vnto vs, praiſe him I ſay, who is eternall both in name and in deede, and reioyce before him.

5 For he that is the father of the fatherleſſe, & the defender of the widowes, hath nowe choſen amongeſt vs holy and ſtable habitations vnto him ſelfe.

6 This is he that hath made fruitfull thoſe barren perſons of whome we had our beginning, who hath loſed vs from bonds, being oppreſſed with moſt cruell bondage, who hath caſt out the rebelles into dry and deſert countries and regions.

7 For thou O God, when thou wenteſt before the people, and led them by the horrible wilderneſſe,

8 The

8 The earth it selfe did tremble, and the heauens being afraide by feeling of thy maiestie, are dissolued as it were in a sweate, and dropped downe, when thou O God, the God of Israel did sit presently vpon the toppe of mount Sinai.

9 Furthermore, thou hast not fayled to water the countrie in the which thou hast placed thy people, with the rayne of thy large liberalitie, & to refresh it when it was barren.

10 Euen that thou mightest feede therein thy flockes to whome thou hast giuen it, and might strengthen thine, which else should haue perished through hunger.

11 And also thou hast giuen the cause to the great multitudes of our virgines, to reioyce and sing of thy victories, which should otherwayes haue bene vnthankfull, vnlesse they had praysed thee with hymnes.

12 Behold the mightie, euen the kings compassed about with their armies haue fled away, they haue fled I say, and the women that vsed not to come out of the house, haue deuided the spoile.

13 O ye damsels, ye haue liued hetherto amongest the soote of the pots, euen sitting at home, but nowe ye may come foorth, shining and glittering no otherwise then the doues as white as snowe, doe cast foorth a certaine golden glistering as they flee in the aire.

14 For when the strength of the enimies was scattered by the power of GOD, a most cleare brightnesse did shine vnto the earth, euen like the snowe that lyeth vpon the toppe of Salmon, which daseleth the eyes of them that looke vpon it, with the brightnesse thereof.

15 O mount Basan, thou verily art very fat, and art seene to haue many toppes of thy hilles, but

what canſt thou doe? God hath not choſen thee, but the mount Sion vnto him ſelfe.

16 Why then ſhould ye be proude, why ſhould ye lift vp the toppes of your hilles? for God hath choſen vnto him ſelfe this hill farre lower then you: in the which he will dwell, the Lorde hath conſecrated vnto him ſelfe this ſeate for euer.

17 Here verily he is carried in his charriots, the which two millions both on this ſide and that ſide doe drawe, and being inuironed with theſe armies, as he did ſit vpon the top of Sina of olde, ſo nowe he entreth the poſſeſſion of this his holy place.

18 Nowe therefore O God, thou doeſt verily exalt thy ſelfe, carrying away thine enimies captiue, and taking the ſpoyles that thou may giue to thine, euen thus taming thine enimies howe rebellious ſo euer, and going vp to the tower of Sion, that thou mayſt ſettle thine euerlaſting habitation there.

19 Wherefore euerlaſting praiſe be vnto thee O Lorde, O God I ſay, our ſauiour, which doeſt heape vpon vs thy continuall benefites.

20 For this is that God, who hath declared him ſelfe vnto vs to be the God our ſauiour, after a thouſand ſortes, and the Lorde hath approued in very deede, that deliueraunce from death is ſet in him alone.

21 Therefore ſo oft as neede is, that ſame God will breake the very heade of his enimies, and will caſt downe the wicked which arrogantly holde vp their long ſnagged haire.

22 For he hath promiſed to doe the ſame thing againe which he did of olde, when he preſerued our elders, putting to flight the kinges of

of Baſan, and brought them thorowe the deepe ſtreames of the ſea.

23 Wherefore then O people thou didſt walke through the middeſt of the heaps of thine enemies, that were ſlaine, dogs licking their blood.

24 Then O God our elders did ſee thee going, O my God they did ſee thee going I ſay within thy holy Tabernacle O my king.

25 The ſingers went before thee, the trumpetters following thee, the company of Damſels alſo did play vppon the timbrels on euerie ſide, one ſort exhorting an other by courſe with this manner of ſonge.

26 Go to, prayſe God with courage, prayſe the Lorde by courſe ye that come of Iſrael.

27 Beniamin on the one ſide, which was the yongeſt, hath mightily ouercome the enemies, Iuda on the other ſide hath deſtroyed them with ſtones: alſo the valiantnes and noble victorie of the princes of Zabulon and Ephraim is famous.

28 And as we knowledge all this power to haue proceeded from thee alone, ſo diſpoſing it, ſo doe we now pray O God that thou wilt confirme it more and more vnto vs.

29 And we doubt not, but thou wilt ſo doe much more hereafter then euer before foorth of thy holy pallace, which thou haſt choſen vnto thee at Hieruſalem, whether the verie kinges alſo ſhall once come, and ſhall offer giftes vnto thee.

30 Repreſſe therefore and bridle with thy terrible rebuke thoſe cruell beaſtes, that breake foorth of their holes and dennes, fierce rancke of bulles, and ſcatter the people that are like wanton calues that goe proudly decked in

ſiluer, euen the people that couet warres.

31 Surely the time will come when the princes of Egypt ſhall runne hither vnto thee, and the Ethiopians with gret haſte ſhal hold vp their handes humbly vnto thee.

32 Go to then ye kingdomes ſcattered through the earth, prayſe God with mellodie and ſing vnto the Lorde.

33 Euen vnto the Lorde that ſitteth vppon theſe moſt high heauens, from all eternitie, as it were vpon a charriot, and maketh a terrible and moſt mightie ſounde from thence.

34 Acknowledge ye his power, the maieſtie whereof doth no leſſe ſhine foorth in Iſrael, then the thunders ſounding in the cloudes.

35 For this is that ſanctuarie O God, out of the which thou declareſt thy ſelfe terrible vnto thine enemies: but vnto thine O GOD of Iſrael thou wilt miniſter power and ſtrength: therfore all prayſe and glorie be giuen vnto thee for euer.

PSALME LXIX.

The Argument.

Although this Pſalme is altogether agreeable vvith the 22. Pſalme vvritten in the forme of a prayer (and no doubt by the occaſion vvhich either the flying of Dauid out of the courte of Saul ſemeth to offer, vvhen the chaſtitie of his vvife vvas not preſerued ſafe vnto him, vvho vvas married vnto an other husbande, much leſſe did they ſpare his goodes to the vvhich opinion I doe encline) or the treaſon of Abſolom: yet is it certaine that the holy Ghoſt did ſo gouerne the minde and the hande of the Prophete, that hee ſeemeth to haue regarded thoſe thinges rather vvhereof he vvas a figure, then him-

himſelfe, if not in euery place of the Pſalme, yea ſurely in the moſt part thereof, ſo then is Chriſt our mediatour rather brought in, complayning vnto God of the crueltie of his people, vvhich coulde be ouercome by none of his beneſites: then Dauid complayning of his enemies, and he alſo vvisheth and forvvarneth thoſe punishments vvhich the people of the Jevves did vvorthily ſuffer for their ingratitude, vvherevvith vve alſo nowe ſee that they are punished: of the vvhich myſticall interpretation vve haue moſt cleare vvitneſſes. Matthevve 27.48. Luke 1.20. Joh. 2.18. & 19.28. Laſte of all Paul Rom. 11.9. and 15.3. And ſeeing the members muſt be conformed vnto the heade, it followeth that their vvill bee great vſe and commoditie of this Pſalme ſo long as the Church ſhall ſoiorne vppon earth.

THE PARAPHRASIS.

1 DEliuer me O God, euen nowe readie to be ſwallowed with theſe ſtreames of water.

2 For I am nowe caſte downe into the moſt deepe myrie pitte, where I can by no meanes faſten my foote, and I am drowned with moſt deepe waters, flowing vppon me on euery ſide.

3 I am wearied with crying, my iawes are payned with hoarſenes, and alſo myne eyes haue fayled, while I earneſtly waite for my God.

4 Furthermore I may more eaſily tel the haires of my heade, then the multitude of myne enemies, which hate me cauſeles, yea and the number of them that hate me deadly is increaſed dayly, and which thing is moſt greeuous of all, thoſe that ſpoyle my goods, deale ſo

with me, as though I had firſt ſpoyled others.

5 But thou O God knoweſt verie well, whether I haue behaued my ſelfe vprightly and wiſely or no, and whether I be a wicked man as theſe doe ſlaunder me.

10 What then if I be forſaken of thee, verily they muſt needes alſo be aſhamed who haue ioyned them ſelues with me, truſting to the promiſes that thou haſt made vnto me. O moſte mightie Lorde, ſtaye that this thinge come not to paſſe, neither ſuffer that they fail of their hope which ſeek thee the God of Iſrael, in the defence of my cauſe.

7 For doubtleſſe whatſoeuer they pretende, they woulde wounde not me, but thee by my ſide, and for thy cauſe alone, am I ſo rayled vpon, and doe lye downe, couered with reproch.

8 Neither am I forſaken of ſtraungers onely, but alſo my kinſemen and my owne brethren do deſpiſe me as an vnknowen perſon, & as I were not ioyned vnto them with any bonde of conſanguinitie.

9 For euen ſo oft as I perceiued thy glorie to be diminiſhed, I burnt with ſorrowe, the whiche thing I neither woulde nor coulde diſſemble, and I accounted my ſelfe to be wounded with the reproches caſt out againſt thee.

10 Wherefore I being in great heauines, haue abſteyned euen from my meate for ſorrowe, the which my care, theſe men had in deriſion.

11 I layde downe my garment I ſay, & tooke vnto me haircloth, the which thing theſe men turned into ſkoffes.

12 So that in the publike aſſemblies alſo they ceaſed not to prate on me, and feaſting merily they

they made ſonges of me.

13 What ſhall I doe then? Verily O Lorde, I doe notwithſtanding powre out my prayers vnto thee, being nothing affraide either of the power, or of the pride of theſe men, for though thou haſt nowe looſed the raynes to their diſſolute wickedneſſe, I doe knowe that thou haſt appointed a time againe, when thou wilt bridle them, and wilt declare in deed howe much thou loueſt thine: wherefore I beſeech thee O GOD by that thine infinite mercie, that of thy great and moſt aſſured goodnes thou wilt heare me, when I crie.

14 Deliuer me I beſeech thee from this deuouring pitt, leaſt I be wholy ſwallowed vp, deliuer me from mine enemies, & from the flood of ſo many miſeries.

15 Forbid I beſech thee, leaſt I be ouerwhelmed vtterly by the aboundance of waters, leaſt this moſt deepe ſtreame ſwallowe me, leaſt I being deuoured in this deepe pitt, no hope of deliueraunce be left vnto me.

16 Graunt O Lorde of thy great mercie, that I may proue that my prayers were heard of thee, and ſeeing thy mercies are infinite, declare them by hauing regarde of me.

17 Do not withdraw thy ſelfe I beſeech thee frō thy ſeruant oppreſſed with ſo many myſeries: but haſten O Lorde rather to heare me, and to deliuer me.

18 Come vnto this my moſt miſerable ſoule, that thou may deliuer it, calling for thy helpe, & redeeme me from this multitude of moſt cruell enemies.

19 Thou knoweſt more then all men with what and howe falſe crimes I am charged, and with

with what iniuries and reproches I am vexed, neither can any of my aduerſaries eſcape my ſight.

20 Ah, howe ſore doe theſe things vexe, trouble and torment me, eſpecially ſeeing I haue ſo long waited, but in vaine, that ſome man ſhoulde ſtand vp which ſhoulde be moued with ſo many iniuries offered vnto me, yet can there be found no where any man which would comfort me moſt miſerable man, with one worde.

21 Yea moreouer they labour to encreaſe my miſeries ſo much as lyeth in them, feeding them with moſt bitter gall, and they haue giuen mee veneger to drinke, they are ſo farre from comforting of me moſt miſerable man.

22 But cauſe thou againe that all thy benefites may turne to their deſtruction, that they may be ſnared like beaſtes which are deceiued by the baites of meat ſet before them, and let them find death there, wher they gaped for mirth and ioye.

23 Take from them all the light of reaſon, & vnderſtanding, and cut as it were all their ſinnewes, that they can neither thinke nor performe any thing that is good.

24 Powre forth vppon them thine indignation, and in the heat of thine anger correct them with iuſt puniſhment.

25 Deſtroy their faire houſes to the grounde, and waſte all their dominion vtterly.

26 For they are ſo farre from hauing any cõpaſſion on him whome it hath pleaſed thee to afflict ſo ſeuerely, that they haue alſo tormented him more greuouſly, and they haue laide new ſtrokes, one after an other vppon him, that thou hadeſt ſo greuouſly wounded.

27 with-

27 Withdraw therefore all thy helpe againe frō thē that they may heap wickednes vpō wickedneſſe, neither giue them at any time the ſpirite of repentance to receiue them into thy fauour.

28 And although that they in ſo much as they are borne of thoſe holy fathers may ſeeme to be counted amongſt the number of thine, to whome thou haſt apppointed the gift of the true life, yet raſe thou out their names ſforth of thy booke neither count them amongſt the iuſt.

29 Let this thē be the lot of thoſe moſt wicked men, but I O God now being moſte miſerable at the length ſhall be deliuered of thee, and ſhall be exalted againe.

30 Wherefore I will then ſing of thy name, then will I ſet forth thy prayſes with greate maieſtie.

31 And this I know well ſhal be more pleaſant vnto the Lord, then the moſte great offering, hauing hornes and hoofes.

32 And al that are likewiſe vexed being cōforted by mine example ſhal reioyce, and flying vnto God by mine example, ſhall be reſtored vnto life.

33 For the Lord ſhall they ſay, will heare the needy, and doth not deſpiſe them who are bound in the chaines of miſeries for his cauſe.

34 Go to therefore ye the very heauens, and alſo the huge lumpe of the earth, the very ſeas and what thinges ſoeuer creepe in the waters, let them ſet forth the prayſes of the Lord.

35 For God will preſerue his Sion, and will builde vp his cities appointed vnto Iuda, and wil there aſſigne euerlaſting habitation for his people.

36 For the fathers ſhall ſit ouer this heritage vnto

vnto their Posterity, and this shall be the euerlasting possession of the seruants of God, namely of those that seeke his glory carefully.

PSALME LXX.

The Argument.

This Psalme doth conteine a prayer vvhich it is like that Dauid vsed in his banishment moste commonly, & hath prescribed it vnto the Church afervvard as a forme of dayly prayer, seeing that there neuer vvanteth suche enimies vnto the Churche or at the least to many of the members thereof, as are here described.

THE PARAPHRASIS.

1 COme spedily O God to deliuer me, make haste to helpe me O Lord.

2 Put them to shame that seeke my death, commande them to turne backe and to be couered with shame, which desire nothing more then to see me destroied.

3 Let them turne home with shame for a recompence, being disapointed of their purpose, which haue vaunted against me as though I had bene vtterly vndone.

4 And grant thou of the contrary that not I alone, but all they also that haue a desire to worship thee, and waite for an ende of my myseries may be ioyfull and reioyce, and that they may giue solemne and euerlasting thanks and praises vnto thee, who hast deliuered me.

5 In the meane season I stand here poore miser destitute of all succour, make haste therefore O God to helpe me. For I depend vpon thy help alone O God my deliuerer, O Lord, I beseech thee delay no longer.

PSALME LXXI.

The Argument.

This Psalm though it be vvithout Title in the Hebrue, yet doth it seeme to be made by Dauid, and vvritten at that time, vvhē he novv being aged vvas vvith so soden and so great rage driuen from his royall seat & chased euen beyond Iordane, chiefly by the treason of Achitophel & of his sonne, vvhome he so dearely loued. And it is full of most greeuous & iust complaints, and it doth also set forth an example of excellent constancy, & of an invincible faith. And seing the good seruauntes of God can looke for none other conditiō or state, it is profitable oft to meditate this Psalme, both least they shoulde fondly promise vnto themselues after they had ouercome many troubles, that their old age shoulde be quiet, and also leaste they should dispaire vvhen they shall be likevvise vexed not onely of strangers, but also of them vvhome they haue cherished in their ovvne bosome: but that they go forvvard in their vocatiō, vvhiles they atteine the garlande, follovving the example of Dauid and other Prophets and of the Apostles, as also of very many other faithfull Byshops.

THE PARAPHRASIS.

1 I fly vnto thee alone O Lorde, suffer mee not to be ouerwhelmed with shame for euer.

2 Deliuer me rather from this calamitie, as I haue had experience that thou art iust & mindfull of thy promises: heare mee and deliuer me.

3 Be thou vnto me also in the steade of a most strong tower, into the which I may alwayes flee, for seeing thou hast once already receiued mee into

into thy defence, where els ſhall I rather ſeeke for ſuccour.

4 Therefore my God, grant that I fall not into the handes of this moſte wicked and moſte crafty enimy, which rusheth vppon me with ſo great rage.

5 For I depend wholy on thee alone, vppon thee I ſay O Lord I haue ſet all my hope, from my firſt childhoode.

6 Thou art he again who haſt foſtered me being ſhut in my mothers womb, that haſt brought me forth of the bowels of my mother as it vvere the midwife, the which thy benefite I haue alwayes publiſhed and will publiſh:

7 Wherefore hauing had experience ſo oft of thy goodneſſe, although very many of them chiefly that are in authority doe abhorre me nowe as though I were a monſter, yet doe I looke vp vnto, thee and truſt to thy moſt aſſured ſtrength.

8 And ſurely I do not doubt but thou wilt miniſter vnto me occaſion to celebrate & ſet forth daily thy prayſe and glory.

9 Go to then, thou that haſt defended me when I was ſtrong, and in the floure of my youth forſake me not now being aged, but rather the more that other ſtrength doth fayle, help thou ſo much more readily.

10 For the enimies do talke what they luſt of me, and they that lye in waite for my life are aſſembled together againſt me.

11 Yea verely as though thou hadſt determined to deſtroy me, & as though they had conſpired together my deſtruction by thine authority, they exhort one another and ſay, God hath forſaken him, therefore purſue him now fleeing away

and

and take him, being deſtitute of all helpe.

12 But thou O God, be neare vnto me, O God I ſay, make haſte to helpe him that is in diſtreſſe.

13 Neyther onely keepe me ſafe from their furie, but graunt alſo, that theſe my deadly enimies may be vtterly deſtroyed with ſhame, and that they may be ouerwhelmed with reproch and all kinde of infamie, which would deſtroy me.

14 But I doubtleſſe what ſo euer theſe attempt, doe nothing regarde it, for I will neuer leaue of to truſt in thee, and to prayſe thee more and more.

15 This my mouth I ſay, ſhall declare that thou art iuſt, and mindfull of thy promiſe, neyther wil I keepe ſilent that I haue bene deliuered by thee a thouſand times, and comforted with innumerable benefites.

16 Yet in the meane ſeaſon, though I be in extreame age, and deſtitute euen nowe of all other helpe, yet will I goe forward O Lord God, boldly truſting to thine onely infinite power, and I will confirme my ſelfe with the onely remembrance of thy iuſtice.

17 For thus haſt thou taught me to do O God, from my very childhoode, vnto this age, and to ſet foorth thy maruellous workes, whereof I my ſelfe haue had experience.

18 Therefore forſake me not nowe which am come by thy benefite euen to this age, and graye haire, leaſt peraduenture thoſe prayſes wherewith I haue determined to teſtifie thy power vnto the age folowing, and to al the poſteritie that ſhall come after, be broken off by my miſerie, or elſe by my death.

19 Verily O God, when I ponder with my ſelfe

what way and order thou doeſt take in ſhewing thy mercy, I muſt needes confeſſe that thy counſels are more high then that any man is able to attain vnto them, and that al which thou doeſt, doth teſtifie thy moſt excellent maieſtie. Finally, O God, who is like vnto thee.

20 Therefore thou haſt led me about by moſt ſharpe and manifolde daungers, and by ſo many deathes, euen for this purpoſe, that when thou ſhalt reſtore me againe into life, and raiſe me againe being drawen foorth as it were, out of the moſt deepe caues of the earth, the example of thy power will be more famous.

21 For I nothing doubt, but that thou wilt not only reſtore me vnto my former dignitie, whereof theſe men haue ſpoyled me, but alſo that thou wilt increaſe mine honour, and wilt turne againe vnto me and comfort me.

22 Wherefore I will prayſe thee againe both with voyce and with inſtrumentes, and I will praiſe thy trueth with Pſalmes, my God, euen thee I ſay, which art the holy God of Iſrael.

23 Neither wil I ſing vnto thee with the mouth only as hypochrites vſe to doe, but I will teſtifie thee to be my redeemer with praiſe, that ſhall proceede euen from the deepe bottome of my heart. Finally, when theſe my deadly foes are ouerwhelmed with ſhame and ignominie, I will daily ſound foorth thy righteouſneſſe, both in preſeruing thine owne, and in puniſhing the wicked with iuſt puniſhment.

PSALME LXXII.

The Argument.

Dauid doubtleſſe made this Pſalme, that he might leaue

leaue it as a moſt pretious iewel vnto his ſonne Salomon newly crowned king, for it containeth all things that appertaine to the office of a true king, to gouerne both godly and honeſtly them, whome the king of kings hath committed to his gouernement. And he declareth that he hath neede of wiſedome giuen him of God thereunto, like as ſuch kings alſo are the excellent giftes of God, whereof very ſeldome are to be found in the very family of Dauid. He addeth a ſhort rehearſal, but if thou conſider the things themſelues, a moſt cleare reckoning of thoſe benefites which come vnto the people that haue ſuch magiſtrates, and that they ſhould know, that they deale for their owne profite, when they pray for their magiſtrates: the which Argument Paul vſeth 1. Tim. 2. 2. Finally, ſeeing this earthly kingdome of Dauid was a figure of that heauenly and euerlaſting, which was promiſed to that eternall king, the true ſonne of Dauid Jeſus Chriſt, as the Angel Gabriel doth interpret it, Luke 1. 32. 33. So doeth he deſcribe the maieſtie of the kingdome of Salomon, & the moſt flouriſhing ſtate thereof, that giuing eternitie vnto it by the ſpirit of prophecie, he riſeth vp from Salomon vnto Chriſt, that is to ſay, from the figure to the thing it ſelfe, euen as the promiſe made by God vnto Dauid containeth both Salomon and alſo Chriſt, as though they were almoſt one and the ſelfe ſame perſon, 2. Sam. 7. 13. 14. & 1. Paral. 22. 10.

The Paraphrasis.

O God, without whoſe wiſedome no kingdomes can ſtand, who of a ſpeciall conſideration haſt ordained this kingdome in the familie of Dauid, teach the king whome thou haſt appointed the rules of right gouerne-

ment, teach I ſay, the ſonne of this thy Dauid whome thou haſt choſen to thy ſelfe, the rule of righte ouſneſſe.

2 That he may iuſtly gouerne not his people but thine, eſpecially that he may defend the pore againſt the iniuries of the mightie.

3 Thus the people being ſcattered here and there in the mountaines and hills, being ſafe vnder a iuſt gouernement ſhall abound with al the commodities of peace.

4 Graunt this vnto him, that he being farre from all tyrannie, may be a ſure refuge to the poore, that he may comfort the families oppreſſed with pouertie, that he may keepe vnder the falſe accuſers with moſt ſharpe puniſhment.

5 So will it come to paſſe O GOD, that the ſtate of the kingdome being ordered by thy authoritie, all men as it is meete ſhall acknowledge and feare thee, and that not for any ſhort continuance of time, but that the Sunne and Moone ſhall ſooner ceaſe their courſe, then thou ſhalt faile to be worſhipped.

6 And thou againe wilt powre downe vpon thy people from heauen all good thinges, like a ſhoure comming downe vpon the newe mowne meddowes, and none otherwiſe then thou vſeſt to water the earth with ſhoures in due ſeaſon.

7 Whileſt he reigneth the iuſt ſhall flouriſh, and great peace ſhall be ſo continued, as is the firme courſe of the ſtarres.

8 And the king him ſelfe ſhall haue dominion from the one ſea to the other, euen from Euphrates to the fartheſt coaſtes of the earth.

9 The inhabitauntes of the countries of the deſert

deſerte ſhall come vnder his yoake, falling downe vnder his feete, and his enimies falling downe before him, ſhall licke the duſt of the earth.

10 The kings of Silicia and of the Iſlandes, ſhall offer preſents vnto him, the Ethiopians alſo and the Arabians ſhall bring him giftes.

11 Finally, all kings ſhall worſhip him, all nations ſhall ſerue him.

12 For his righteouſneſſe ſhall be praiſed thoroughout the whole world: for that he heareth the crye of the poore, and doeth defend the needie forſaken of others.

13 He hath mercy on them that are needie, and he refreſheth thoſe that are in daunger of their life.

14 He defendeth the poore againſt the iniurie of the mightie, neither doth he ſuffer the violence done vnto them to be vnauenged.

15 God alſo will keepe him ſafe, and golde ſhall be brought vnto him out of the middeſt of Arabia, all men ſhall make prayers for his life and ſafetie, and ſhall daily wiſh all proſperitie vnto him.

16 Then ſhall wheate be ſhorne euery where with full handfulls in the very mountaine tops, the corne growing as high as the trees of Libanus, and there ſhall be ſuch a multitude of inhabitaunts in the cities, that they may almoſt ſeeme like plantes ſpringing out of the earth.

17 Therefore his memorie ſhall be for euer, euen durable as the ſunne, and this king ſhall be an example of al felicitie vnto all nations which ſhall account him bleſſed.

18 But vnto thee O Lord, the prince of the hea-

uenly companie, the author of all things ſo wonderfull, let all praiſe be giuen.

19 The fame of thy glory be praiſed for euer, that it may fill all the earth, ſo, euen ſo ſhall it be.

¶ Here endeth the prayers of Dauid. ſonne of Iſhai.

PSALME LXXIII.

The Argument.

That which is written in the end of the former Pſalme, is not ſo to be taken, as though the Pſalmes of Dauid were all ended here, as it is euident, ſeeing that diuers of them that follow, haue his name ſet before them, and ſome of them that goe before, are without any title, but thoſe 11. *that follow are attributed to Aſaph an excellent Prophet and Leuite, one of the ſingers, of whom mention is made in many other places, and chiefly* 2. *Par.* 29. 30. *vnleſſe we had rather ſay, that there were diuers men of that name, or that his poſteritie were called by that name. And in this Pſalme is deſcribed the victorie of the ſpirit againſt the flesh, the which the Sophiſters and Papiſtes do falſely imagine to be that which is taught by the Philoſophers, when they diſpute of the ſtrife betwixt reaſon and the affections, whereas yet in thoſe things which peculiarly belong vnto God, there is nothing that ſtriueth more againſt the true wiſdome, then doth the very reaſon of man, as he is natural and not regenerate, yea euen then when he hath graunted the true principles, ſo true is it that the Apoſtle ſaith, euen that mans wiſedome doeth end in foolishneſſe: as appeareth alſo in this Argument. For mans wiſedome doth iudge and rightly iudgeth, that if men be gouerned by the prouidence of God, it muſt goe well with good*

men,

men, and euill vvith euill men. But vvhere it gathereth thereby, that therefore men are not gouerned by the prouidence of God, and that their paines & trauell is in vaine vvhich ſeeke vertue, becauſe the liſe of vvicked mē for the moſt part flovveth vvith proſperitie, but the liſe of the Godly is contrarily full of calamitie, herein it shovveth it ſelfe to be moſt foolish: For it shoulde rather haue beene gathered by that ſame principle, that vve muſt determine othervviſe of the endes of good and euill thinges, then men vſe to doe, becauſe God doth beſtovve euen vppon euill men certaine commodities: his prouidence is not therefore abolished, but rather his infinite goodnes and pacience commended, and that good men are exerciſed vvith diuerſe calamities in this life, it commeth to paſſe partly that they shold not abuſe the mercy of God, partly becauſe they ſtand in need of chaſtiſement, & alſo that they may learne to hope for better thinges, and the more hard battels that they ſuffer, ſo much the more excellent might the povver of God appeare in their victories, and the ſouldiers them ſelues might be revvarded vvith ſo much greater revvarde. Finally vvhich is the chiefeſt of all, that it ſhall neuer goe vvell vvith the euill men, and that by their ovvne fault. Contrarivviſe that it ſhall neuer goe euill vvith the good, and that by the ſingular mercie of GOD. For vnto the euill men, good thinges are turned to euill, and on the contrarie vnto the good men, euen euill thinges turne to good. This is a verie pretious doctrine, vvhich is handled often times both in other Pſalmes and in diuerſe places of the ſcripture, eſpecially in Job and the Prophete Abacuc, but aboue all in this Pſalme, the vvhich doctrine Aſaph vvorthily ſaith that it muſt be ſought onely in the ſanctuarie of God, vvhereas bare, ſlender and

ſometime foolish thinges are taught in the ſcholes of the difference of good and euill thinges, and of the vertues and of their cauſes and effectes, euen among thoſe Phyloſophers vvhich did count vertue their onely meede and did iudge onely the vvyſe man to be alvvayes bleſſed.

THE PARAPHRASIS.

3 BVT what ſoeuer things now are brought on the contrarie it muſt needes be true & inuiolable, that God can not be but fauourable towardes Iſrael, that is, to them that worſhip him purely and deuoutly.

2 Howebeit I confeſſe, that I coulde ſcarcely wraſtell out at the length from contrarie cogitations, ſo that I was verie like to fall & ſcarcely coulde I ſtay my ſelfe, leaſt I ſhould fall down headlong.

3 For I was wholy ſet on fire, beholding mad men ſo proude and puffed vp with proſperitie.

4 For they are luſtie, ſo that thou wouldeſt ſay, that they were free from diſeaſes, and almoſt from death it ſelfe, they are of ſo ſtronge health.

5 When others are in trouble and oppreſſed with manifolde miſeries, theſe men haue the comfortes of this life in readines, whereby they auoide theſe miſeries.

6 Therefore are they hautie, and teſtifie with how great pride and fireceneſſe their heart ſwelleth by the verie apparell of their body adorned with chaines, with golde and pretious ſtones.

7 And their fatt panch doeth declare with what and howe great delicates they abound, & thei

their eyes sticke out with fatnes, and if they desire any thing, they obtaine also more then they desire,

8 They speake openly of oppressing others, being of dissolute life and dispise others, looking downe as it were from the toppe of heauen, and they terrifie all men with their proud speach.

9 And also they set them selues against the heauen, as though they woulde prescribe lawes to God himselfe, and holde in subiection all thinges vppon the earth at their pleasure.

10 Thus commeth it to passe, that not a fewe of the verie people of God wearied by their long miseries doe ioyne themselues vnto them.

11 For how say they can we thinke that God knoweth these thinges, or that there is any God that careth for mans businesse.

12 whereas we, euen the people of God are assaulted with continuall calamities, and these wicked men abound so long with good things, and their riches are encreased more and more.

14 Haue not I therefore endeuoured my selfe to godlines in vaine, and kepte my handes pure from all iniurie:

14 Being alwaies miserable and seuerely chastised euery day, if I trespasse in any point.

15 But contrariwise how can I so thinke or speake, but I must sinne most greeuously: For if the matter went so, what shoulde become of the sonnes of God, yea and howe great iniury shoulde I doe vnto thee, their most mercifull father, and vnto them borne of thy spirite and preserued by thee so many ages?

16 Therefore I thought againe that I muste more diligently consider the whole matter,

howebeit I coulde not ridde my ſelfe of theſe moſt troubleſome cogitations.

17 Whiles that I entered into thy houſe, the houſe of moſt holy and moſt true wiſedome, and did learne of thee, what is the end of this ſo gret proſperitie of the wicked.

18 For there I learned that they whoſe condition I thought to haue bene the beſt, were ſo farre from ſtanding in that moſt ſlipperie place: that they were alwayes by ſlyding ſteppes ready to fall, not onely becauſe all theſe thinges are vaniſhing and tranſitorie, which thing, euen the prophane men taught by verie experience do cõfeſſe: but (as we are taught in the ſchole onely) becauſe they abuſing the benefits, are caſt down headlong by thee into that deepe pit.

19 Neither doeſt thou defer alwais thy iudgementes vnto that time ſo farre out of our ſight. For howe many doe we beholde, brought into extreeme and vnrecouerable miſeries in a moment from that toppe of ſhaddowed felicitie? Howe many ſay I, doe we ſee ſoudenly taken away, being horribly caſt downe with ſoudeine terrors.

20 Wherfore their ſtate is like a dreame that vaniſheth when a man awaketh, for thus O Lorde doeſt thou ſhake off all imaginations, as thinges moſt vaine, and doeſt alſo waken their vaine ſecuritie.

21 Wherefore did I then ſo ſore boyle and was inwardely pricked?

22 Surely I was madde and I was not a man, but a beaſt without vnderſtanding and reaſon, when I thus doted, and willingly wearied my ſelfe.

23 But knowe that it is come to paſſe by thy ſin-

ſinguler benefit, that I alwayes notwithſtanding ſtoode of thy ſide, euen becauſe it pleaſed thee to reach mee out thy right hande, who elſe ſhoulde haue fallen.

24 And thus no doubt thou wilt direct me in thy wiſedome, whiles by thy gift I may obtaine a glorious victorie by ouercomming my ſelfe.

25 Farewell earth, Oh that it were ſo, and that I were nowe in heauen with thee O God, for what is there in the earth, that ſhould retain me neuer ſo litle ſpace.

26 I haue experience howe carnall & fleſhly and howe vaine all thinges are that mortall men doe thinke of themſelues. Thou therefore O God be vnto me a true and ſounde wiſdome, wherein I may onely and wholy reſt.

27 For howſoeuer all things are toſſed vp and down, whoſoeuer depart from thee ſhall periſh, and whoſoeuer doe forſake thee, that is to ſay, whoſoeuer doe truſt in any other but in thee, are deſtroyed by thee.

28 Therefore I doe thus determine with my ſelfe, neither will I ſuffer my ſelfe at any time to be drawen from this iudgement, that then ſhall all thinges goe well with me, when I ſhall not depart one foote from God, which way ſoeuer he leadeth me: O Lord God al my hope is ſet vpó thee alone, and I will beſtow all my life in prayſing thy great workes.

PSALME LXXIIII.

The Argument.

VVhere this Pſalme doth manifeſtly ſpeak of the ſubuerſion of the temple, either that ſame Aſaph is to be ſuppoſed to haue ſpoken of it before by the ſpirite of

of prophecie, and to haue endited thu prayer for the captaines that should be so long after carried in to Chaldea, or else thu Psalme must be referred to some other of hu posteritie. And it conteyneth most fervent prayers against the spoylers of the Church, whereof vve haue to many at this day, vvhich do not onely as forayne enemies most cruelly fight against it, but also vvithin the bovvels and bosome thereof doe vexe and torment it. But the Prophete doth set before God, first of all that everlasting covenaunt, vvhich is in deede the stay and foundation of all our prayers: then doth he touch the crueltie of the enemies, and their vvicked vvordes, and the greatnes of the present calamities, and chiefly the ceasing of the Prophecie. He doth also rehearse the benefites bestovved vppon the people of olde, & beseecheth him to continue his accustomed goodnes, bringing in manifolde examples of his povver, to proue that he can do vvhat he vvill. Finally vvhiche is the greatest argument of all, he doth testifie that the matter doth not stande so much for the deliueraunce of the people, as for the glorie and maiestie of God to be maintained against the vvicked enemies: all the vvhich thinges hovv they do agree to our times, it is most euident euerie day.

THE PARAPHRASIS.

1 SHall we suppose O God, that thou hast vtterly cast vs off? and that thy wrath is kindled against thine owne flock without any hope of reconciliation?

2 Nay rather remember that multitude which thou hast redeemed and purchased to thy selfe so many yeares agoe, and be mindefull of that heritage which thou hast measured out vnto thy

ſelfe, namely of this mount Zion in the which thou haſt built an houſe for thy ſelfe.

3 Come foorth ſpedily and caſt theſe men downe headlong that they never riſe vp againe, euē as theſe thine enimies haue left nothing ſafe in the ſanctuary.

4 For they openly profeſſing themſelues to be thine enemies, roaring againſt this thine owne houſe, haue brought in their banners, euen their prophane enſignes.

5 And loe, a man may beholde them like the woode fallers in the woodes, ſo hewing with their axes, and cutting downe that thy excellent building, builte and ſet vp with ſo greate cunning.

6 And they were ſo farre off from ſparing the vawtes and moſte fine carued workes, that they brake them downe moſt violently with axes and with Maules.

7 And what more? They haue alſo burnt vp with fire, that thy ſecrete ſanctuary moſt full of maieſtie and moſte holy, leaſte any part of thy houſe ſhoulde remaine vndeſtroied.

8 Finally they not being thus contented with the deſtruction of thy temple, whē they had thus determined to ſpoile al things at once, that there ſhould be no monument of vs at all remaining, they burnt vp all the other buildings that we any where had built for the hearing of thy preceptes, and to ſet forth thy prayſes.

9 At the leaſt O Lord we ſhoulde nowe ſee, ſome of thoſe our olde and accuſtomed ſignes, and we ſhoulde haue ſome one prophet who might comfort vs, and might ſignifie vnto vs what end would be to theſe calamities.

10 But howe long O God ſhall theſe enemies

rayle againſt thee, ſhall this enimy neuer ceaſe to reproch thy holie name?

11 And wilt thou for euer hold in thy right hand, whereby onely we can be deliuered? wilt thou turne it away from vs, and neuer draw it out of thy boſome?

12 But thou art he who haſt taken in hand to gouerne me ſo many yeares ago, & haſt ſaued me ſo ofte, all they beholding and fighting againſte me.

13 Thou by thy power haſt made the ſea paſſeable for our ſake, & haſt broken the heads of the mighty men of Ægypt, being like dragons within the waters.

14 Thou haſt broken the head of that huge and cruell whale, and thou haſte giuen their carkaſes to be deuoured by the beaſts of that wilderneſſe.

15 Thou euen contrary to the courſe of nature breaking the huge rocke, didſt bring forth a ryuer out of the vaines of the flint ſtones, and contrarywiſe thou diddeſt dry vp ſoudēly the deepe chanell of that moſt raging riuer.

16 Thou art the Authour and ruler both of day and night, which haſt ſet in order the certaine & vnchangeable motions of the light, and of the Sunne.

17 Thou haſt deuided the whole cōpaſſe of the earth into their borders, thou haſt appointed the courſe of ſommer and winter.

18 And how much more eaſily canſt thou reſtore thy people, if thou pleaſe in what deſperate caſe ſoeuer they be? onely therefore be mindfull of that thy couenant: yea though thou could forget thy people, yet doubtleſſe thou canſt not forget thine owne ſelfe. And what reproches hath

not

not this enimy caſt forth againſt thee O Lorde? and what railings haue not this mad people vſed againſt thee?

19 Ah, do not forſake nor giue vp this thy moſt deare turtell Doue counted to be forſaken mourning vnto thee, vnto theſe moſte cruell beaſtes, neither commit the congregation of thy miſerable people to perpetuall obliuion.

20 Remember rather thy couenant O Lord. For the whole land is now nothing els, but a denne of theeues and robbers.

21 Let not the prayers we beſeech thee of thine being ſo ſore beaten, and vexed with ſo many reproches be, vaine and fruſtrate, but rather giue occaſion to them that are oppreſſed and deſtitute of all ſuccour, to prayſe thee.

22 Ariſe O Lord and plead thine owne cauſe and do not forget the reproches of theſe outragious men whiche they dayly caſt out againſte thee.

23 Forget not I ſay the outcryes of thine aduerſaries, but declare in deede, that the bruite of their tumult is come vp vnto thee.

PSALME LXXV.

The Argument.

Whether this Pſalme were written by Aſaph in the name of Dauid, or it were written by Dauid him ſelfe and after deliuered to Aſaph the ſinger & chanter, it doth wholy agree vnto thoſe times whē Dauid reigned in the citie of Hebron, whē he was ready to receiue the kingdome of the whole nation by the common conſent of all the tribes, & it conteineth three principall points, to wit, that God is the Author and gouernour of all iuſt policy. Againe that theſe be the two principal duties of the Magiſtrates

ſtrates euen to be a terror to thoſe that be euill and to cherish them that be good: finally that is the chiefe and finall end of all, that glory be giuen vnto God.

THE PARAPHRASIS.

1 WE prayſe thee, wee prayſe thee O God, and that moſt worthely, whoſe power we doe feele preſent, and ſhall finde hereafter, & ſo ſhal we againe ſet forth thy wonderfull benefites.

2 And I will ſurely care for nothing ſo much when I ſhall haue the people by thy goodneſſe committed vnto me, as to inſtitute an holy and righteous gouernment.

3 For as the caſe now ſtandeth, all the bonds of lawes being broken, the whole kingdome is diſordered: but I will againe eſtabliſh the pillers thereof, which are remoued foorth of their places.

4 I will bridle the proude and diſſolute perſons, I will terrifie the wicked that they ſhall not lift their hornes ſo high with theſe words:

5 O ye mad men do not henceforth exalt your ſelues, neither anſwere you ſo ſtoutly and proudly as ye are wont.

6 For (as ye may well perceiue) which way ſoeuer a man doth turne him, it is not in his power to mount to higher dignity:

7 But it belongeth to God alone the moſt iuſt gouernour of all things, and it is in his power & authority to caſt of whome he will, and to exalt whome he pleaſeth.

8 Wherfore thou doeſt not reſiſt me, but God himſelfe. And the Lord doth carry in his hand

a cup full of troubled wine and full of dregges, the which he will giue to all the wicked, to ſuck vp, and to drinke to the very dregges.

9 Thus then I diligently praiſing the GOD of Iacob, and ſinging vnto him continually, will cut off the hornes of the wicked, but I will increaſe the iuſt with honours.

PSALME LXXVI.

The Argument.

I doe take it to haue the ſame Argument, and the ſame occaſion to be of the vvriting of this Pſalme, as of the 46. and this is moſt notable in them both, that he diſtinguisheth plainely that knowledge of God, vvhereby the Gentiles are rather conuinced then taught and conuerted, from that vviſedome vvhich Chriſt ſaith, that it can not be perceiued of fleſh and bloud, vvhich is onely peculiar to the Church of God, and vvhereby onely the true Catholique Church may and ought to be knowne and diſtinguished from the reſidue of mankinde, and eſpecially from the falſe and fained Apoſtatical Church, vvhich only delighteth in ignorance.

THE PARAPHRASIS.

1 THAT true God of Iſrael is only knowne in Iudea who he is, and he doth there only declare him ſelfe in deede, howe great and what manner of one he is.

2 And though he fill both the heauen and the earth, yet doth he not dwell euery where, but in Salem, as his tabernacle witneſſeth which is placed in Zion.

3 And experience it ſelfe doeth declare this to be a moſt manifeſt teſtimonie of his preſence: ſeeing it is he who hath there broken in pieces, the bowes and arrowes, the ſhieldes, the ſpeares and al the inſtrumentes of warre of the enimies of his people at once.

4 Thus then hath he ſet foorth his owne glory, and he hath declared him ſelfe to be more mightie then all thoſe ſpoylers, people, or kings, howe proud ſo euer.

5 For they, how fierce or famous ſo euer they were, are bereaued of their weapons and ſpoyles, neither were they able to bring forth their weapons and armies, no more then they which lye ſleeping in a moſt deepe traunce.

6 But both the chariots and the horſes being ſtriken with ſlumber at the rebuke of God, could not remoue from their place.

7 Therefore thou art very terrible, and who is able to abide thy ſight, ſo ſoone as thy wrath is inflamed.

8 For thou haſt declared thy ſelfe plainely, bringing things to paſſe by thy diuine power aboue all order of nature, that thou doeſt reigne in heauen, and cauſeſt the very earth to tremble and to quake.

9 When thou didſt ariſe to deſtroy the wicked, and to preſerue thine, who were of euery ſide oppreſſed.

10 Thus the more that men doe rage, ſo much the more doeth it appeare, who and howe great thou art: and if any do yet remaine, and beginne againe to rage, thou wilt euen binde them as it were in one bundle, and deſtroy them at once.

11 Goe to then all ye that are preſerued by the marueilous power of the Lorde our GOD, ſtanding

ding round about this your Emperour, pay vnto him the thinges that you haue vowed moſt worthily, and bring your offrings vnto him that is ſo terrible, with all diligence.

12 For this is he that cutteth off all the courage and ſtrength of the very Kinges, as a gardener doeth twiſt his vines, and doeth declare himſelfe terrible to the moſt mightie Princes of the earth for his Church ſake,

PSALME LXXVII.

The Argument.

It may be perceiued by many moſt dolorous examples, and euen by the grieuous agonie of Chriſte himſelfe, howe horrible the battell is of the conſcience, touched with the ſenſe of Gods wrath, wherevnto yet we ſayde, that euen the moſt holy men haue bene ſubiect, Pſalme 6. And by this Pſalme as by certaine others we vnderſtand the ſame. Therefore it is worthie the marking, yea and very neceſſarie to knowe, by what weapons thoſe valiant champions haue alſo ſhaken of theſe fierie dartes of Sathan. This Pſalme therefore doth teach vs in this moſt daungerous tentation, to applie theſe remedies: euen continuall prayers, although the very minde be vnwilling to pray, and though the very thinking of God do terrifie vs: and a meditation of the former teſtimonies of Gods good will towardes vs, which is ioyned with his vnchaungable purpoſe, howe that he neuer putteth away for euer, him whome he hath teſtified to haue choſen, ſeeing that theſe his giftes are without repentaunce: and that his mercy is infinite. And that he hath the moſt high power in ruling the courſe of all thinges

and times. Finally, the remembraunce of the marueilous vvorkes of God, both in tryal and in preſeruing of his Church. And it is very meete for euery man to haue ſuch examples in good remembrance, and to apply them vnto him ſelfe particularly in ſuch manner of tentations.

THE PARAPHRASIS.

1 I Haue cryed vnto God, I haue cryed I ſay, & haue lift vp my voyce vnto God, whileſt he heard my cry.

2 The more ſore that I was oppreſſed, the more earneſtly ſought I the Lord, ſo that I prayed in the very darke of the night, holding vp my hands without ceaſing, although my very heart refuſed all comfort.

3 For the remembrance of GOD was ſo farre away from pacifying myne vnquiet mynde, that contrariwiſe nothing did trouble me ſo much, ſo that I did lye wholy oppreſt with ſorrowe.

4 Neither mine eyes could take any ſleepe, nor my heaui heart breath: nor finally my mouth could ſpeake one word.

5 But at the length I beganne to call to memorie thoſe excellent thinges which thou haſt done in the former ages, whereby thou haſt declared that infinite mercy towardes thine from the beginning.

6 Then came thoſe comfortable ſonges into my memorie, which I heretofore haue ſung of thee, all the which thinges I reuoluing with my ſelfe in the night, and conſidering continually in my minde:

7 Verily thinke I, although it ſeeme that thou

art

art vtterly vndone, yet howe can it be, that that God whoſe will is vnchangeable, ſhould nowe caſt thee away for euer, and that he ſhould be nowe vnto thee an enimie, neuer to be reconciled, whoſe fatherly loue thou haſt ſo often tryed.

8 Shall I iudge that his mercy can be cleane ſpent: or doe his decrees and promiſes at the length vaniſh away by continuance of time, as mortall and humane things are wont to doe?

9 Shall I ſay, that he hath caſt off that nature moſt ready to haue mercy, and in diſpleaſure hath ſhut vp his compaſſion, which before was ſpread ouer all?

10 Furthermore, I ſaide thus alſo within my ſelfe, verily this thy wound is nowe of it owne nature deadly: but the change of things dependeth in thy hand, that is, in the hand of the high God.

11 And here I began againe to conſider, howe oft thou haſt ſhewed foorth that thy wonderful power in times paſt, by deliuering thine through extraordinarie meanes.

12 I beganne I ſay to meditate thoſe thy mightie workes, and to ponder them in my minde, by the examples whereof I might lift vp my minde, that I might lye downe proſtrate.

13 For it no where appeareth more euidently, what thou art able to do, then in thy ſanctuarie, where in deed thou declareſt thy ſelfe what one thou art: and can any other God make him ſelfe equall with thee, although thoſe falſe gods were ſuch as other nations imagined them to be.

14 Thy workes O God, are in deede marueilous, and thou haſt aboundantly ſhewed to all people howe mightie thy ſtrength is.

15 For I pray thee, with what incredible power haſt thou deliuered thy people out of Egipt, I meane, the poſteritie of Iacob and Ioſeph?

16 Then the very waters O God, ſawe thee preſent, I ſay, they ſawe thee, and were aſtoniſhed, & euen the depthes of the ſea were moued, when they felt thy preſence.

17 The cloudes powred out flouds of waters. the heauens thundered horribly, thy fierie dartes went euery where abroad.

18 A terrible noyſe of thunder was heard thoroughout the circuite of heauen, the world ſhined with glittering lightenings, the earth ſhaked and trembled.

19 Finally, the ſeas made paſſage vnto thee, and thou haſt opened a way to thy people, going through the middeſt of the waters, leauing no ſteppes of this paſſage.

20 Laſtly, thou haſt thus ledde into theſe paſtures thy people, being brought foorth as a flocke, committing them to faithfull paſtours, Moſes and Aaron: wherefore then ſhould I deſpaire, as though thou either wouldſt not, or could not beholde me.

PSALME LXXVIII.

The Argument.

It may be collected by this Pſalme, vvhat maner of ſermons the Prophetes made in the Church of Iſrael, vvhen the hiſtories vvere declared in their Synagogues: And ſurely this auncient monument of the holy antiquitie is to be had in great reuerence, as certaine other Pſalmes alſo, and the Sermon of Stephen in the Actes of the Apoſtles, and that Sermon of Paul made at Antioche. Actes 13.

And

And hereby vve learne alſo, vvith vvhat profite vve may read the holy hiſtories, vvhich are ſet forth vnto vs in this Pſalme after tvvo ſortes, to vvit, to bring vs into a deepe conſideration of the conſtancie of God alvvayes continued in the performing of his promiſes, and of the other ſide of his vvrath againſt the obſtinate and ſtubborne breakers of his couenaunt. The Prophet then doth declare this by this long and deligent rehearſall both of the chiefe beneſites, vvhich God had beſtovved vppon this people, euen from the firſt adoption & chuſing of them, euen vnto Dauid, and alſo of the punishmẽts vvhich the people cauſed, euen God as it vvere vnvvillingly to execute vppon them. And vvould to God that all men could marke in their minds hovv neceſſarie this doctrine is in our times, and hovve vvonderfull examples God hath ſet before vs to both theſe purpoſes by the ſpace of theſe 40. yeares, euen as great as euer before.

THE PARAPHRASIS.

1 HEare the maſter teaching O my people, and giue eare vnto him that will ſpeake nothing vnaduiſedly.

2 I will ſpeake foorth moſt graue matters, & I will bring foorth things to be called into memorie, euen from the auncient times.

3 The which though we haue hearde by reporte, yet knowe we that they are moſt certain and not fained by our elders, which haue deliuered them vnto vs.

4 And as they had regarde of vs, ſo is it meete that we ſhould haue regard of our poſteritie, that the prayſes of the Lord & thoſe wonderfull actes, wherby he hath teſtified his power

vnto vs, may be continued vnto all poſteritie.

5 For God hath eſtabliſhed a certaine doctrine by his ſingular goodnes, whereby he teſtifieth his will to the offpring of Iacob, euen to Iſrael, and hath commaunded our fathers that euery one ſhoulde declare it to his children.

6 And they againe to others their children, that by this meanes the knowledge of the true GOD, and of the worſhippe of God might be continued from the fathers to the poſteritie, by the order of their generation.

7 To this purpoſe, that euerie one mindfull of ſo great benefites of GOD, might be taught to beleeue in God, and to obey his commaundementes.

8 And that they ſhoulde not followe thoſe their elders a ſtubborne kinde of men greuous vnto God himſelfe, vnconſtant, diſſembling, and vnfaithfull.

9 The Ephraimites for example being cunning archers in deede, yet when they came to the battell they turned their backes.

10 Vnmindfull of the couenantes of GOD, and diſdayning to walke the way that hee appointed.

11 Forgetting his noble and wonderous workes.

12 For this is he that wrought ſo many wonders before their elders in Egypte, and in the fieldes of Zoan.

13 Who ledde them thorow the waters, deuided here and there, heaped vp like mountes.

14 Who ledde them in the day time with a cloude going before them, and in the night by a

flame

flame gliſtering in the aire.

15 Who brake the ſtonye rockes and gaue them waters moſt aboundantly to drinke:

16 Drawing foorth riuers euen forth of the flinte, that running ſtreames did flowe from thence.

17 Yet did they not ceaſe to offende him for all this, nay they continued to prouoke that high God.

18 Yea and they durſt try his power, whether he were able to ſatiſfie their luſt.

19 For thus ſpake they againſt God, is he alſo ſo mightie that he can intertaine vs with a daintie feaſt in the wilderneſs?

20 For he hath ſtricken the rocke in deede, whence ſo many waters doe flow; that they are in aboundance, but can he alſo giue vs bread, & can he giue vs here delicates?

21 The Lorde hearing this, was verie angrie againſt Iſrael, and that very worthily:

22 Becauſe they beleeued not God, neither gaue themſelues wholy to be gouerned by him.

23 For he had commaunded the cloudes aboue that they ſhoulde feed his people, and he had opened the gates of heauen.

24 And the cloudes being commaunded did raine downe Manna, a moſt pleaſant and heauenly breade.

25 And he did giue to euerie one of them, euē his belly full of bread, ſo delicate that no prince be he neuer ſo mighty hath any better.

26 Wherefore he commanded by his authoritie that the eaſt winde ſhould blow on the one ſide, and the ſouth wind on the other,

27 And behold he rained downe euen quayles thoſe daintie birdes with ſuch aboundance

vppon them, that they were like in number to the duſt and ſand of the ſea,

28 So that all the tentes within, and al round about them were filled with birds, falling down from heauen on euery ſide.

29 Theſe then they did take and eat with all greedines to their fill, God giuing vnto them moſt aboundantly that which they deſired.

30 But beholde whiles they did eat & whiles they did yet chawe the meat:

31 The wrath of the Lorde burnt againſt thē, and he deſtroyed all the moſt excellent and choſen men amongeſt them.

32 Yet coulde they not be amended with theſe plagues nor brought to truſt in him, whoſe infinite power they had ſo oft tryed.

33 Wherefore he diſappointed their hope worthily, and deſtroyed them trembling with continuall terror.

34 For they then ſought him when he threatened them with death, and comming early did intreate him.

35 They acknowledged that God was vnto them a moſt ſafe tower, and they called him the high God and their deliuerer.

36 But all theſe thinges were onely vaine flatterings, nor any other thinges then wordes full of falſehood.

37 For they did not ſpeake with an vpright heart, but ſuch as ſhewed themſelues nothing more faithfull then before in performing the conditions of the couenaunt.

38 Yet he pardoned them through his infinite mercy, neither proceded to deale with them rigorouſly: and though they continued to prouoke him to anger, yet powred not hee all his

his wrath vpon them.

39 For he remembred that men are indued with a fleshly lumpe that passeth and vanisheth awaye, and that their present life is like to a blast that passeth by, and neuer returneth againe.

40 Ah, howe oft prouoked they him, in the deserte, howe oft were they troublesome vnto him in the wildernes?

41 Howe oft by returning to their olde manners haue they tempted God, distrusting his power and mercie, whereof they had so ofte experience? how ofte haue they limited the bonds to the holy one of Israel?

42 For they had for gotten his vnspeakeable power, which hee had declared by deliuering them from the most cruell bondage of the Egiptians.

43 When he did so many miracles in Egypte and so many wonders in the fieldes of Zoan.

44 For he turned their floodes into blood, so that all Egypt which is full of pooles, had no water to drinke.

45 He brought vppon them swarmes of all kinde of flyes and wormes wherwith they were destroyed, and frogs, wherewith they were consumed.

46 He gaue all the fruites of their fieldes to the caterpiliers, and their fallowe groundes to the grashoppers.

47 He destroyed their vines with haile, and their wild figtrees with lightenings.

48 He killed their cattell with hayle, & their beastes with thunderbolts.

49 Finally he powred foorth all his furie, & that his terrible wrath vppon them, that there was no calamitie wherewith hee did not

strike

ſtrike Egypt by thoſe his wicked ſpirites.

50 Conuerting himſelfe now on this ſide, now on that ſide, being full of wrath, and both ſlaying men & conſuming their cattell with peſtilence.

51 And he did alſo kill all the firſt borne of Egypt, that no head of the familie did remayne aliue in the tabernacles of Cham.

52 But he led his people like ſheepe brought foorth of the foldes of Egypt, euen like a heard through the middes of thoſe wilderneſſes.

53 He caried them I ſay ſafely without all feare of daunger, couering their enemies with the multitude of waters.

54 Neither ceaſed he whiles that hee had brought them into this lande conſecrate vnto him, yea and placed them in this mountayne which he prepared for him ſelfe by his owne power alone.

55 For it is he which caſt out the people that reſiſted thē, out of theſe countries, which he deuided afterwarde to the tribes of Iſrael by lot, and placed them in their habitation.

56 But beholde againe they heaping ſinne vpon ſinne, tempted and prouoked to wrath that high God by breaking his couenant.

57 They turned away from him following the infidelitie of their fathers, they turned them ſelues aſide contrarie from the marke, as deceitfull bowes vſe to doe.

58 Finally they merueilouſly prouoked him by no light error and crime, but with altars built eueriwhere in the high mountaines, and which is the far greateſt wickednes, they placed ther their grauen idols.

59 God hearing theſe thinges, was moſte worthi-

worthily diſpleaſed, and wounderfully loathed Iſrael.

60 And he did willingly forſake that Tabernacle that he had ſet in Shilo, that houſe, I ſay whiche he had choſen vnto himſelfe among men.

61 What ſhoulde I ſay more? he deliuered into the handes of their emenies to be carried into captiuity, that Arke his moſte ſure pledge of his preſence and of his power, euen that his honour and dignitie.

62 And alſo he caſt away his people, and gaue them to their ſwords.

63 The flame of his wrath conſumed the floure of their youth, and the virgins being vnmarried did remaine without their mariage ſongs.

64 Their prieſts did fall giuen vp to the ſword, and their widowes had no time to mourne their huſbands.

65 Notwithſtanding he being mindefull of his couenāt, was awaked with a great cry, as it were a mighty man rayſed from a deepe ſleepe after his wine.

66 When his enemies did ſeeme to purſue him like conquerours, he contrariwiſe did wounde their hinder partes with a ſore diſeaſe, vnto their ſhame in all ages.

67 Notwithſtanding yet that hee mighte mixe ſome ſeuerity with his mercy, he did not returne to the tabernacle of Ioſeph which he had forſaken, neither did he preferre the tribe of Ephraim as he had done before.

68 But he did chuſe the tribe of Iudah, and did imbrace the mount Sion with a certeine peculiar loue.

69 For he determined not to haue his abode

here

here for a while, as in former time, but he builte vnto him a ſanctuary, as a moſte ſtronge Tower, as ſtable as the body of the earth.

70 Finally it pleaſed him to cal Dauid from the ſheepefolde, whoſe ſeruice he would vſe.

71 And ſo to appoint him to feede the poſterity of Iacob, euen his moſte deare Iſrael, who followed the Ewes with yong, and led them to their paſtures, which was not yet the chiefe ſhepheard of his fathers flocke: ſo that he coulde neuer reioyce that he was brought to his dignity by his owne endeuour or power: and that you ſhoulde honour him as a man ſet ouer you by God.

72 In the whiche gouernment of your paſtor, there neither wanted integrity and vprightnes in taking of counſel, neither wiſdome in performing of his enterpriſe.

PSALME LXXIX.

The Argument.

There is the ſame argumẽt and vſe of this Pſalme as of 74 the vvhich none of the Godly can reade vvithout great comfort, neither any of the enemyes of the Church vvithout horrible terrour.

THE PARAPHRASIS.

1 O God the prophane nations, euen the enemies of thy name haue inuaded thine inheritãce, they haue polluted thy holy tẽple, they haue ouerthrowne Ieruſalem and made it an heape of ſtones.

2 They haue caſt the deade bodies of thy ſeruaunts that are ſlaine, and whome thou haſt embraced with ſingular fauour, to be deuoured of wilde beaſtes.

3 They haue powred out their bloud like wa-

ter

ter on euery ſide, and there was none founde which would commit them to the buriall.

4 Moreouer it was ſo farre of that we coulde finde any where thoſe that would comfort vs in ſo great miſeries, that we were expoſed euen to the reproches, mockings, and ſclanders of the people round about vs.

5 O Lorde wilt thou be thus angry with vs for euer, and how long ſhal the fire of thy wrath rage?

6 Poure forth rather thy wrath vppon a people that know thee not, & vpon the kingdomes which worſhip not thy name.

7 For theſe are they whiche haue deuoured thine Iſraelites, and haue ſpoiled the poſſeſſion that thou haſt giuen them.

8 And we verely I graunt, haue heaped ſinne vpon ſinne of olde, but cal not theſe to accompt we beſeech thee, rather haſten thoſe thy great mercies before we vtterly periſh, for we are almoſte wholy conſumed

9 Helpe vs O God our deliuerer, neither conſider what we deſerue, but what thy glory requireth, deliuer vs and forgiue vs our ſinnes, for the honour of thine owne name.

10 For why ſhouldſt thou ſuffer theſe prophane people any longer to aſke vs in deriſion, where is that your God? Nay rather bring to paſſe that in our ſight all theſe Gentiles may know in deed how ſeuere puniſhment thou vſeſt to execute for the ſhedding of thy ſeruauns bloud.

11 Heare the captiues laden with bonds, mourning before thee, whiche remaine of ſo many ſlaughters, whome alſo they haue appointed to death, and keepe them by that thy mighty power.

12 And repay ſeuen folde vppon their heads which are our cruel neighbours, who ceaſe not to reproche thee O Lord.

13 But we are thy people, & the ſheepe whom thou pleaſeſt to feede, we will celebrate thee for euer, and ſet forth thy praiſe to the worldes that ſhall come after.

PSALME LXXX.

The Argument.

I iudge that this Pſalme (vvherein the beginnings, the encreaſings and alſo the calamityes of the Church of Iſrael are moſt elegantly deſcribed vnder the ſimilitude of a Vine) may very aptly be referred to thoſe times vvhich either vvent a litle before or followed ſoone after the Annointing of Dauid, the vvhiche Pſalme Eſaias (cap. 5. doth apply vnto other times, and Chriſt, after him to the very deſtruction of the city & cutting of the boughes. Mat. 21. 33. Mar. 12 1. & Luke 20. 9. and there is the ſame vſe of this Pſalme & of the former.

THE PARAPHRASIS.

1 THou ſhepheard of Iſrael and leader of the flocke of Ioſeph hearken, thou that ſitteſt vpon the Cherubims ſhewe forth who & how great thou art.

2 Be preſent vnto Ephraim, Beniamin and Manaſſeh, and declare thy power in preſeruing vs.

3 Reſtore vs & commaund the brightneſſe of thy countenance to ſhine vpon vs, & forthwith we ſhall be ſaued.

4 O Lord the God mighty in battel, how long wilt thou forſake vs that pray, breathing foorth anger at thy noſtreis?

5 Thou

5 Thou haſt fed vs with teares as with bread & giuen vs teares to drinke with great meaſure.
6 Thou haſt brought to paſſe, that the people that are our neighbours, doe nowe contend amongeſt them ſelues for the partition and deuiding of our ground, and that we become a mocking ſtocke to our enimies.
7 Reſtore vs O God, mightie in battell, commaund the brightneſſe of thy countenaunce to ſhine vnto vs, and foorthwith we ſhall be ſafe.
8 For this is the vine, which being tranſlated euen from Egypt, thou haſt planted, hauing caſt forth the inhabitants of theſe regions.
9 Thou thy ſelfe haſt dreſſed it, and haſt cauſed it to take roote, that it ſpringing vp ſoudenly, ſhould couer the earth.
10 It hath ſhadowed the very mountaines, the boughes thereof haue growen vp like the high Cedars.
11 And this way truely it ſpread foorth branches vnto the ſea, and that way vnto the riuer.
12 Ah, why haſt thou taken away the hedge, why haſt thou made it open to euery one that iournyeth?
13 The boares breaking foorth of the foreſtes, do lay it waſte, the wilde beaſtes do eat it vp.
14 Looke vpon vs I beſeech thee O GOD of hoſtes, turne thine eyes out from heauen, regard vs, and behold this thy vine.
15 Beholde, I ſay, the vineyard that is planted by thine owne hand, and the braunches that are carefully dreſſed by thy ſelfe for thine owne vſe.
16 It is burnt vp, it is deſtroyed, all things haue periſhed at thy rebuke.
17 But thou O God, defend with thy hand that man, whoſe endeuour thou haſt determined to

vſe to reſtore it, that man I ſay, whome for thy purpoſe thou haſt indued with power and conſtancie.

18 And we hauing our life reſtored by thee, will neuer decline from thee, but will call vpon thy name.

19 O Lord God of hoaſtes, reſtore vs, ſhewe vs thy face, and we ſhall ſtreit way be ſaued.

PSALME LXXXI.

The Argument.

I do embrace their opinion, vvhich ſay, that this Pſalm as the 8. and the 84. vvere applied vnto the feaſt of the vintage, that vvas of the Tabernacles, the vvhiche is ſignified by the Hebrue title Gittith: And me thinkes that in the third verſe of this Pſalme, three feaſtes of the ſeuenth moneth are diſtinctly & plainly noted. It containeth a ſolemne thankeſgiuing, for the vvhich this feaſt vvas inſtitute. Notvvithſtanding, there is a moſt graue admonition, and very conuenient for the time of this feaſt, to vvit, that if the yeare be fruitfull, the Iſraelites ſhould vnderſtand, that all that is to be giuen to Gods mercy: if it be not ſo, that they ſhould not accuſe God, but their ovvne ſelues.

THE PARAPHRASIS.

1 GOe to, ſtirre vp your ioy with ſongs, but voyde of all wantonneſſe, ſo that your ioy may tend to the glory of God your onely ſtrength, and celebrat your God I ſay, with trumpets.

2 And ioyne vnto your ſongs the timbrell, the harpe, and the viol.

3 Proclame the feaſt of the new Moone with trumpets, that day which is inſtitute for the couering and purging of our ſinnes, finally declare

theſe

theſe our feaſtfull dayes.

4 For the God of Iacob hath commanded this vnto Iſrael, and hath appointed this rite and ſolemnitie to his honour.

5 He hath inioyned I ſay, this ſigne of ſubiection vnto the poſteritie of Ioſeph, when he did riſe vp againſt the Egyptians for their ſake, at the which time alſo he called vpon vs with ſuch a terrible voyce, as was neuer heard before.

6 I haue ſhaken off the yoake laide on thy ſhoulders, and I haue remoued thy handes from making the brickes.

7 Thou haſt called vpon me in thy miſerie, when thou waſt oppreſſed, and againe, I heard thee thundering a farre of out of the darkeneſſe of the clouds, howbeit afterwardes at the waters of Meribah I had experience, what thy diſpoſition is.

8 Then againe, I did ſpeake vnto thee in this ſort, heare my people, for I will nowe call vpon thee O Iſrael, if thou wilt heare me.

9 There ſhall be no ſtraunge God with thee, neyther ſhalt thou bowe downe before any ſtrange God.

10 For I am the Lorde thy God, which brought thee out of Egypt, goe to, prepare thy ſelfe to receiue my beneſites, and open thy mouth moſt wide, that I may fill it.

11 Howbeit, though I did ſpeake thus moſt mercifully, and promiſe all things moſt bountifully, my people did not obey, Iſrael did deſpiſe my wordes.

12 Wherefore, I gaue them vp to be gouerned by the wickedneſſe of their owne heartes, vtterly forſaken of me, whereof this thing followed, that they did liue according to their luſtes.

13 O that my people had rather obeyed me, and that Iſrael had continued in the way appointed by me.
14 His enimies & oppreſſours, turning my hand againſt them, would I ſoudenly haue deſtroyed.
15 I would haue ſubdued vnto him his enimies and mine, neither ſhould his tranquillitie haue bene interrupted with any maner of aduerſitie.
16 I would haue fed him with moſt fine wheat, and rather then they ſhould haue wanted any thing, I would haue giuen him hony moſt aboundantly out of the hard rockes.

PSALME LXXXII.

The Argument.

The liuely image of the diuine maieſtie amongeſt men, is expreſſed in the Magiſtrates, vnto vvhome therefore God doth attribute that name, not of his ovvne proper eſſence and ſubſtance, but the name that ſignifieth the povver vvhich he hath ouer all thinges. Howbeit in this thing as in others, there be many faultes committed, both by them that haue the povver of gouernement giuen vnto them, and alſo by them that are their ſubiectes. And this Pſalme doth treate of the faultes of the Magiſtrates themſelues, vvhich are moſt great and daungerous: For it can hardly be, but that vvhere the Magiſtrates doe not their office, the people alſo in that neither the vvicked are bridled, nor the godly confirmed & cõforted, fall to vtter ruine. Vvherefore the Prophet in the beginning of the Pſalme, doth firſt open and then ſhut vp the fountaine, vvhence all the moſt grieuous euills committed by the Magiſtrates, do ſpring forth, bringing in the perſon of God him ſelfe to ſpeake: to vvit, that they only beholding them vvhome they account as ſubiectes, they forget him, vvho ſtandeth

ouer

ouer their heades: who hath placed them not in his owne place and throne, but ouer certaine men only, and that vpon this condition, that they should not haue an infinite and absolute power to doe what they lust: but that their authoritie should be limited by certaine lawes, and bounde to a certaine time. Neither doth he vse them so as his deputies or vicepresidents, that he onely should be present, but also that he should rule and direct their iudgements: and when they haue finished their time and course, whether it be by death, or by any other meanes, that he will call them to an accounte of all their wordes and deedes, euen as he doth all other mortall men. Afterward, he condemneth an other thing wherein they fault and fayle most commonly, to wit, the partialitie and fauour for one person more then an other. Finally, because the Prophets had oft preached this to men that would not heare them: the Prophet prayeth, that that righteous king would come to put an end to this disorder, the which thing also we did see came to passe, when the politicall gouernement of the Iewes ceased and was abolished. Now we in our times, & especially after the preaching of the Gospell is restored, whereas we see these euills to growe aboue measure, so that in many places there is no regarde at all either of Gods lawe or the lawe of man, what must we now we rather desire, then that that last day should speedily come, wherein the Lorde may restore all thinges, as it is promised vnto vs by the mouth of Peter. Actes 3. 21.

THE PARAPHRASIS.

1 YOV sit in deede I confesse in a higher place aboue other men that are your subiectes,

but I the moſt high God am preſent in that your aſſembly, who haue not debarred my ſelf of mine authoritie ouer you, neither am I preſent as an idle beholder, but as your Iudge alſo.

2 I pray you then, howe long ſhall I ſuffer you thus to abuſe this authoritie giuen vnto you by me, vnder certaine lawes and conditions? and to exerciſe iudgements, not by right and equitie, but as you fauour the wicked partie?

3 But I haue placed you in this ſeat vpon this condition, and giuen it vnto you in plaine commaundement, that you ſhould relieue them that are ſpoyled by violence, that you ſhould defend the fatherleſſe, and maintaine the poore againſt the iniuries of the rich.

4 That you ſhould deliuer I ſay, the miſerable and the poore, from the handes of the wicked.

5 But what hath it auayled to haue ſpoken theſe things vnto you? I do ſee that you do care for nothing leſſe, then to knowe what is your duetie, and therefore are more vnwilling to doe your duetie. Wherefore all things are out of order, and none otherwayes confounded together, then if all men were in moſt extreame darkneſſe, ſo that the very foundations of the earth are moued foorth of their places. For what can remaine ſafe amongeſt men, when the difference of right and wrong is taken away.

6 Heare therefore ye Kings and Magiſtrates who are ſo negligent, what ſentence is giuen vpon you, you are honoured in deede with that name whereby myne authoritie ouer all men is declared: and I haue embraced you with ſpeciall fauour, as a father his children.

7 Howe

7 Howbeit I haue not exempted you from my power and authoritie. Therefore you are kinges I ſay, but mortall euen as other men, you ſhall die O ye princes, & you ſhall ſtande at my iudgement ſeate, as euery moſt vile and poore man to giue account of all things.

8 O God ariſe and ſeeing thou art the onely Lorde by full right and authoritie of all men, thou thy ſelfe gouerne the Empires and kingdomes.

PSALME LXXXIII.

The Argument.

This Pſalme ſeemeth then to be made, vvhen Dauid had begunne to reigne, and had great vvarres againſt many nations, vvhereof mention is made, 2. Sam. 8. 1. Chron. 18. And it declareth that there ſhall neuer vvant neither forein nor domeſticall enemies vnto the Church, and by vvhat vveapons they are chiefly ouercome: the vvhith doctrine hovve neceſsarie it is to our times eſpecially, vvould God that all to vvhom it belongeth, vvold conſider.

THE PARAPHRASIS.

1 GO to nowe, come foorth O God, neyther keepe ſilence ſtill O God.

2 For thoſe that are rather thine enemies then ours, conſpiring together were neuer more outragious, neither did they euer rage with more furie.

3 They did neuer take more craftie counſels, and that againſt thy people, I ſay, euen them whome thou haſt receiued to protection, flying vnder thine onely ſhadow of defence.

4 Neither doe they deuiſe any light aſſaulte

againſt vs, but exciting and ſtiring vp one an other, come ſay they and let vs deſtroy theſe men all at once, that we may aboliſhe the name, & all memorie of the people of Iſrael.

5 Thus then with one accorde haue they made a ſolemne league againſt thee.

6 The Edomites I ſay, comming foorth of their Tabernacles, the Iſmaelites, Moabites, Agarenes.

7 Gebalites, Ammonites, Amalekites, Paleſtines, and Tyrians.

8 And alſo the Aſſyrians confederate with the ſonnes of Lot.

9 But thou O G O D ſo deale with theſe as thou diddeſt with the Midianites of olde, and with Siſara and Iabin, at the brooke Kiſon.

10 Whome thou diddeſt deſtroy at the Citie of Endor, and madeſt their landes to be dunghills.

11 Doe ſo to their princes, as thou did in old time to Oreb, & Zeeb, and alſo to Zeba and Salmana the ringleaders of thine enemies.

12 Who euen as theſe men had the ſame purpoſe, euen to driue thee away, and to occupie thy place.

13 Whurle them away therefore like a ball, and toſſe them like ſtubble before the wind.

14 And like as the fire burning vp ſome great wood, and the flame conſuming the tops of the mountaines:

15 So fall thou vpon thē with a great ſtorme, and purſue them, and terrifie them with thy whirlewinde.

16 Ouerwhelme them with infamie & ſhame that they may be compelled againſt their wills, to aſke who is this ſo mightie a Lord.

17 Cauſe

17 Cauſe them to be aſhamed & to tremble, ſeeing their purpoſes more and more diſappointed, and let them periſhe miſerably in the end.
18 That all men may vnderſtand, that thou art both in name and in deede the onely Lorde, which ruleſt from heauen farre and broad throughout all the earth.

PSALME LXXXIIII.

The Argument.

There is the ſame argument and the ſame vſe of this notable Pſalme and of the 42. For the Prophet doth bevvayle and lament his miſerable condition, that for the raze of his enemies he coulde not goe vvith others into the houſe of the Lord, and there enioye the commodities of the outvvarde holy miniſterie. The vvhich thing he doth teſtifie to be more deare vnto him, then all other moſte excellent commodities: ſo farre vvas he from follovving their example, vvho being conuerſant in the very boſome of the Church doe deſpiſe the holy aſſemblies and the vſe of the ſacramentes, or elſe doe vvillingly goe into ſuch places vvhere they can not come together to the true vvorshippe of God: and in my iudgement this Pſalme vvas vvritten by Dauid himſelf, & after vvas deliuered to the Chorites to be ſonge chiefely in the ſolemne feaſt of the tabernacles, that the zeale and deſire of the people aſſembling together, might be ſtirred vp by this notable example often times repeated either that it vvas vvritten of the Chorites themſelues, vvhom as it is verye probable ſome of them did ioyn themſelues vnto Dauid after the Prieſts vvere ſlaine by Saul, and vvere partakers of his calamities as vvas Nathan and Aſaph & others.

The Paraphrasis.

1 O Lorde mightie in battaile, how amiable are thy tabernacles?

2 Wherfore for the deſire of the viſiting of thy courtes O Lorde (which is vtterly denyed me,) I am wholy conſumed, coueting moſt earneſtly both in body and minde, to come vnto the O God thee authour of life.

3 Oh alas, is my condition worſe then that of the ſparrowes and ſwallowes, to whome it is permitted to finde ſome place where they may make their neſtes? O thine altars Lord of hoaſts, my king and my God.

4 O bleſſed are they that are permitted to dwell with thee, and to ſet foorth thy prayſes continually,

5 O bleſſed is that man, to whome thou giueſt grace to vſe thoſe thy ſacraments appointed to ſtrengthen their faith: and who as hee commeth in body vnto thy ſanctuarie, carrieth thy lawes grauen in his heart.

6 Wherefore me thinke I ſee the great multitudes of them that come vnto thee, to goe thorowe the drie mores and wilde figtrees, affraide of no difficulties by the way, who rather then they ſhould leaue off the iorney that they haue vndertaken, doe partly digge pittes with greate diligence to receiue the running waters, partly doe make Ciſterns with great labour to hold the raine water.

7 Neither doe they ceaſe, but continue and encreaſe in conſtancie, whiles that one band & multitude meeting nowe and then with an other they doe come vnto thee O high God, into thy pre

preſence, euen vnto Zion.

8 O Lord of hoaſtes heare my prayers, giue eare vnto me poore miſer, O God of Iakob.

9 O God our defender beholde me, and regard the king whome thou haſt annointed.

10 For howe farre better is it to paſſe one day in thy houſe, then a thouſand in any place elſe where, therefore I wiſhe rather my God to be the porter in thy houſe, then to haue any manner of condition amongeſt the prophane men polluted with ſinne.

11 For in other places there are continuall & horrible darkeneſſe, but light is onely with thee which art the very true ſun it ſelfe O Lord, and nothing is ſafe any where elſe, but in the O God the defender of thine, there is moſt certaine ſafetie, and the aboundance of thy bleſſinges which is appointed to them that truely and ſincerely worſhippe thee, is infinite.

12 O bleſſed is he, Lorde of hoaſtes which ſetteth all his confidence onely in thee.

PSALME. LXXXV.

The Argument.

This Pſalme hauing the Chorites for the authors thereof many do referre to the time vvhich followed their returne from the captiuitie of Babylon, vvhen yet the building of the temple, and the citie vvas letted by the gentiles that dvvelt about them. But I leaue it to be conſidered vvhether it ought rather to be applied to the beginning of the kingdome of Dauid, ſo that by the name of captiuitie, not the carying avvay of them from their habitation is to be vnderſtand, but the miſerable ſeruitude of the people vnder the Paleſtines, vvhich had ouercome them

them after the death of Saul. Howſoeuer it is, we vnderſtande by this Pſalme that the Church is ſo preſſed and vexed (euen when God ſeemeth moſt iuſtly to be angrie) that yet it is not oppreſſed. Furthermore this Pſalme doth teach vs with what weapons chiefly the enemies being conquerers are repulſed, euen by repentaunce, and by prayers proceeding of faith, whereof we haue here a moſte excellent example. Finally there is added a very cleare prophecie of the ſending of Meſſiah, in whō as Paul ſaith, all the bleſſings are ratified, that we may learne, which are the proper and peculiar benefites of the Church, and of the ſpirituall kingdō of Chriſt, and to whome we muſt attribute the benefite of Publike peace and tranquilitie, when God doth graunt it vnto vs.

THE PARAPHRASIS.

1 O Lorde thou haſt many times ſhewed thy ſelfe mercifull to the inhabitantes of thy land, and thou haſt reſtored the poſteritie of Iacob from moſt miſerable bondage vnto libertie.

2 Thou haſt taken away the iniquitie of thy people, thou haſt couered all their ſinnes,

3 Thou haſt put away all thy wrath, thou haſt ſuppreſſed thy wrath I ſay, that it ſhould not vtterly flame foorth.

4 Continue nowe therefore O God our deliuerer, to chaunge our miſerable condition, and commaunde thy wrath wholy to depart.

5 I pray thee wilt thou be angrie for euer, & wilt thou continue thy wrath vnto all ages?

6 Wilt thou not rather reſtore vs to life againe, and giue vs occaſion againe to praiſe thee with

with great gladneſſes.

7 Ah Lord, graunt that thy mercy may appeare vnto vs, and that we being deliuered may haue experience of thy great benignity.

8 But why ſhoulde I vſe many woordes vnto God? ſurely it is better dilligently to heare what God our Lord anſwereth vnto me, for I nothing doubt but he wil anſwere moſt gently, and promiſe al proſperity to that his people, towards whome it hath alway pleaſed him to vſe ſo great liberality, that they being admoniſhed may be wiſe hereafter.

9 For although al things ſeeme deſperate, deliuerance is not farre of from them that worſhip him, and that time is neare, when our land nowe lying in miſery, ſhall recouer her former beauty.

10 For the mercy of God ſhall ſhine vnto vs, to whome alſo his trueth ſhall ioyne in ſociety. Furthermore iuſtice and peace an other noble match, meeting together with mutuall embracings ſhall receiue one another.

11 Then the minde of men being chaunged againe from infidelity vnto faithfulneſſe, trueth comming downe from heauen ſhall appeare in earth, which the ſpirite of righteouſneſſe ſhall make fruitefull from aboue.

12 So will it come to paſſe that the Lorde will poure out all kinde of good thinges vppon vs, and the earth ſhal bring forth her fruites aboundantly.

13 Finally all things ſhall be done in moſt due manner and order, and euery man ſhall frame his manners after the rule appointed of God.

PSALME

PSALME LXXXVI.

The Argument.

This Pſalme of Dauid doth alſo conteine a very notable example of moſte feruent prayers, vvith moſt precious ſentences annoyned, partly of the vvill of God declared vnto vs, and often times experienced towards vs, partly drawn frō his infinite powver, vvhereby vve may be comforted euen in the greateſt miſeries and moſte deſperate. Nowve the prayer of Dauid is of tvvo ſorts, one that he may be preſerued in this life againſt his moſte cruell and moſte mighty enemies, vnto this end that the name of God may be ſpred to the vttermoſte coaſtes of the earth, namely by the comming of Meſſias, vvhich ſhould be borne of him, the vvhich promiſe shoulde come to naught vnleſſe God did bridle the rage and madneſſe of the enemies: an other cauſe and the chiefe, is euen as the foundation of the former, that God ſhould not ſuffer him (being broken vvith the greatneſſe of the dangers) to fall avvay, as it happeneth ſometimes euen to them that are moſte ſtrong, vnleſſe that God by the powver of his ſpirite doe ſtrengthen our vvauering faith.

THE PARAPHRASIS.

1 GIue eare vnto me O Lord, & heare me that am oppreſſed and poore.

2 Preſerue the life of him that is promoted by thy benefite, preſerue O my God I ſay, thy ſeruant that flyeth vnto thee.

3 Haue mercy vppon me O Lord, crying dayly vnto thee.

4 Refreaſh the ſoule of thy ſeruaunt, for vnto thee

thee alone O Lorde, my ſoule doth lift it ſelfe.

5 For thou O Lord art verily good and merciful, and vſeſt great clemency and kindneſſe towards them that call vpon thee.

6 Giue eare vnto my prayers O Lord, and receiue the woordes of him that prayeth vnto thee.

7 Neither do I cry without cauſe vnto thee, but being in moſte extreame miſery. Therefore thou wilt heare me.

8 For verely amonges all thoſe feined Gods vnto whom the mad men doe attribute ſo much, who is to be compared vnto thee O Lorde? and who is able to doe like vnto thee?

9 Wherefore all nations in the end ſhall caſt away their falſe Gods, & ſhall knowledge thee their creatour, and reuerencing thee ſhall giue thee all prayſe.

10 For thou verely art great, thou only art God the authour and worker of meruellous workes.

11 Teach me O Lord the way that thou haſte appointed, that I may ſhewe my ſelfe faithfull & truly obedient vnto thee, & cleauing wholy vnto thee, may ſet my minde to ſerue thee.

12 O Lord my God I will praiſe thee with my whole heart, and magnifie thy name for euer.

13 Seing I haue the experience of thine infinite goodneſſe in my ſelfe, and am deliuered from the loweſt pit of the graue by thee.

14 Thou ſeeſt doubtleſſe how cruell and proud men do aryſe vp againſt me, and how ſuch as regard nothing leſſe then thee, doe labour with all power to take my life from mee.

15 But thou O Lord God, vppon whome onely I doe depend wholy, art verily mercifull and pitifull, and art not haſty vnto anger moſt merciful

I say, and moste full of trueth.

16 Take care of me therefore for thine infinite mercy, and helpe thy bond seruant.

17 Graunt finally that I may manifestly knowe that thou louest me, that mine enimies may be ashamed of themselues, when they see that thou doest help and comfort me.

PSALME LXXXVII.

The Argument.

Many do apply this Psalme to the time of the seconde temple, but I had rather to attribute it to that time of the kingdome of Dauid, when he set vp a tabernacle for the Arke of the Lorde, in that part of the city that bare his name, euen the mount Zion whiles that the Temple was builded. Howsoeuer it is, (besides the prophecy of spreading the Church of God throughout the whole worlde) this Psalme doth teach vs with a marueilous and diuine brewity, vnder the figure of that earthly either temple or Tabernacle, either first or second, that the worke of the building of the spirituall Temple of God, which is made of liuely stones, euen the Church, is altogether diuine. And that the foundation thereof is only the good pleasure of God. And that the Church is not bound to one place alone, and that nothing is more stable and durable then the Church. Finally that the true and euerlasting ioy doth onely there remaine, as hauing the promises both of this life and of the life to come.

THE PARAPHRASIS.

1 THe Lord minding to builde vnto him selfe a firme and stable habitation, hath chosen these hilles, and consecrated them to him selfe.

2 And

2 And he hath preferred the gates of Zion aboue all the habitations of Iacob, becauſe it ſo pleaſed him.

3 Wherefore excellent things are decreed of thee, O citie of God.

4 For beholde ſaith the Lorde, I wil account both Egypt and Babylon amongſt my people, ſo that they ſhal be no more enimies vnto thee. and the very Philiſtims, the Tyrians and Arabians ſhal be numbred amongeſt thy citizens.

5 Finally, men of all nations ſhall not be as aliens and ſtraungers, but they ſhall be the natiue citizens of Zion, the which God will eſtabliſh from aboue.

6 For God accounting the people, will write them all in his booke.

7 There ſhall all ſound with ſingers and ſhawmes, (there ſaith the Lord) al the fountaines of my benefites ſhall flowe foorth.

PSALME LXXXVIII.

The Argument.

The Hebrue title doth teſtifie, that the writer of this Pſalme was Heman, by his countrey ſurnamed Ezraite, a kinſman and fellowe of Aſaph, of whome moſt honourable mention is made 1. Chro. 6. 33. and 15. 4. where it is ſaide, that he was a Prophet to the king, and a ſinger, and of ſingular wiſedome. 2. Kings 4. 31. So that I thinke they are deceiued, who referre this Pſalme to the time of Joakim the laſt king of Iuda ſaue one, who was captiue in Babylon. And it containeth ſuch a lamentation, as there is none more lamentable and pitifull in the whole Pſalmes: the which the whole

Church and the families, and alſo euery priuate man may vſe both in publique and priuate miſeries. Therfore vvas this Pſalme afore time named amongeſt the penitentials as they called them, and vvas ſung at the publique confeſſion of the excommunicate perſons, the vvhich Pſalmes afterwarde vve haue ſeene to be applyed foolishly, and vvithout reaſon to a daily and priuate babbling, vvithout reſpect either of time or perſon.

THE PARAPHRASIS.

3 O Lorde God, of whome I doe waite for my deliueraunce, I call for thy helpe day and night.

2 Let my prayers I beſeech thee, come vnto thee, and giue eare vnto my cry.

3 My ſoule is full of miſerie, neither is my life farre from the graue: for I am more like to a dead then to a liuing man, by the iudgement of al that do behold me.

5 And as though I had no part with the lyuing, I am nowe counted amongſt the dead, and amongeſt them that lye in graue, of whoſe life there is none account, as thoſe whome thy hande hath cut off at once.

6 And I am caſt by thee, as into the loweſt, darke, and deepe pit.

7 Thy wrath lyeth vpon me, and thou haſt ouerwhelmed me with all thy flouds.

8 Thou haſt put all my familiars from me, vnto whome I am ſo loathſome, not without thy knowledge, ſo that I keepe my ſelfe within my houſe, as it were in a priſon, and dare not go one foote foorth.

9 Mine eyes are conſumed through ſorrowe: yet

yet call I vpon thee daily O Lorde, ſpreading foorth my handes.

10 And will there be time to exerciſe thy great power when men are dead? wilt thou reſtore them to life againe, that they may giue thee praiſe?

11 Shall they that lye in graue ſet foorth thy mercy there? and ſhall they that are dead againe ſet foorth thy trueth here?

12 Shall thoſe that lye buried in the darkeneſſe of death, knowe thy wonderfull workes? and they whoſe memorie death hath blotted out from the liuing, acknowledge thy righteouſnes?

13 Wherefore I ceaſe not to call vpon thee O Lorde, and I doe preuent the morning light in pouring foorth my prayers.

14 Why doeſt thou refuſe mine oppreſſed ſoule O Lorde? why doeſt thou turne away thy face from me?

15 Ah, I am miſerable and ready to dye, howe oft haue I bene ſtriken with terrors ſent by thee euen from my very youth? howe oft haue I ſtand amazed?

16 Thy moſt bitter wrath hath ouerwhelmed me, thy terrours haue ſhut me in on euery ſide.

17 A floud of waters as it were ouerflowing al, and compaſſing me round about, do cloſe me in.

18 Thou haſt remoued all my friends and companions farre from me, that I ſee nothing any where but meere darkneſſe.

PSALME LXXXIX.

The Argument.

Ethan the Eſraite as alſo Heman were named by

Pa. *their*

their countrie as I iudge, vnto the vvhich Ethan this excellent Psalme is entituled. It is the same vvhose genealogie is derived from Merari, 1. Chron. 6. 44. a man of singular vvisedome. 1. Kings 4. 31. And I doe agree vvith them that thinke that he did liue after Salomon, and that he lamenteth in this Psalme, both the falling avvay of the ten tribes from the house of Dauid, and also that horrible inuasion and spoyle of the land of Iuda, and of the house of God, and of the kinges house vvhich vvas made by Zesak king of Egipt, as it is declared 2. Chro. 12. It containeth a most grieuous and pitifull lamentation, in the vvhich yet he is not discouraged, but in the very beginning ouercomming by faith, he doth courageously lift vp himselfe ouer infidelitie, and though he seeme somtimes to languish and faint in the battell, at the length yet like a conquerour he triumpheth: he commeth foorth then as a valiant champion armed vvith faith and hope, both vvaine being grounded of most certaine and sure foundations, euen of the vnmouable stabilitie of the decrees of God, first considered generally, that is, in the adoption of the seede of Abraham, then particularly, in the promise confirmed vvith Dauid. And he bringeth foorth tvvo most certaine testimonies thereof, euen the innumerable benefites (verse 1.) and the very frame of heauen (verse 2.) in the vvhich he saith, that God hath engraven the trueth of his promise, not so much for the stable substance of the heauens, and also most certaine course, but much more as I suppose, because the Lord making a couenant vvith Abraham, vvould haue the heauens vvhome he commanded him to behold, to be as a sacrament of his couenant. But in the other part, that is, in the league made vvith Dauid of the eternitie of his kingdome, he chiefly laboureth (verse 4. & 5.) and

that

that vvorthily, bicause that the vvhole foundation of the faith of the Saintes resteth vpon this sonne of Dauid. For if he be an eternall king, the Church also vvhich is the kingdome of heauen, must of necessitie be eternall and euerlasting, and therefore vvithout all daunger to perish. The second foundation of this faith and hope, is the infinite povver of God, vvherof he bringeth also a double testimonie, one that shineth foorth in the gouernement of things both aboue and beneath, the other declaring it selfe in the manifolde deliuerances of the Church (from the 6. verse to the 15.) the third foundation of these tvvaine, is the nature of God him selfe, vvho must needes be both mercifull tovvardes his, by the couenaunt of his gratious and free promise, & a iust aduenger of their enimies: the vvhich place he doth amplifie vvith an excellent poeticall inuention, borrovved of the thrones of kings (verse 14. & 15.) these things being set dovvne as though the battell vvere finished, he singeth the triumph, verse 16. and in the three next follovving. But here contrarivvise the enimie rebelleth, vvho seemed to haue bene ouercome: and verily (vvhich is straunge) he vseth the same vveapons vvherevvith chiefly he vvas ouercome. For he granteth the couenaunt made vvith Dauid, yea euen so, that he bringeth foorth the very tables of the couenant, and requireth euery vvord of them to be pondred, that he may gather thereby by present experience, that that couenaunt is frustrate euen bicause it vvas violated and broken by the posteritie of Dauid, and therefore that their hope is vaine, vvhich rested vpon the stabilitie thereof: and this is the greatest battell of faith, namely vvhereas the promises are graunted generally, and the controuersie is brought of the particular application: the assault of the enimie is contained, verse [illegible] vnto the verse

46. Finally, there followeth a moſt feruent prayer, in the which he riſing vp who ſeemed to be ouerthrowne, reſting ſtill notwithſtanding vpon thoſe three things, whereof we haue ſpoken, he concludeth that it were a great abſurditie, and that it is farre from the will of God reuealed, that he ſhould alwaies be angrie with his, verſe 47. then doth he lament the miſeries of mankinde, which perisheth euen of his owne follie, ver. 48. 49. and in the end he concludeth the Pſalme with a moſt goodly triumph, bringing in againe the league made with Dauid & declaring on the one ſide the greatneſſe of the preſent miſerie, & on the other ſide, putting God in remembrance, that it ſtandeth not ſo much of the preſeruation of the miſerable, as of the maintenaunce of his owne glory.

THE PARAPHRASIS.

1 ALthough we be afflicted on euery ſide with ſo great calamities as we thinke can come to any, yet God forbid that I ſhould expoſtulate with him, nay rather I will celebrate with continuall ſongs, howe many and howe great his beneſi-es are towards vs, and I will neuer ceaſe to praiſe his euerlaſting conſtancie, in performing his promiſes.

2 For although that thing be interrupted ſometimes which he hath begunne, yet muſt we determine, that that muſt alwayes remaine vnmoueable, which he promiſing of his greate mercy hath ſaide ſhall continue, taking the heauens themſelues to witnes.

3 But the effect of this couenaunt doth depend altogether of that which I will not let to declare by the voyce of God himſelfe, thus then he

he ſaith, beholde I doe ſweare, that I will performe this my couenaunt begunne with your fathers, vnto that ſame choſen man, euen vnto Dauid this my ſeruaunt:

4 That is to ſay, that a childe ſhall ſpring out of him, whome I will endue with eternitie, and that his kingdome ſhal be perpetuall.

5 And euen that ſtable frame of the heauens that endureth ſo many ages doth declare, that God will bring to paſſe and worke that thing, which paſſeth the condition of mankinde & the ſtate of all kingdomes, but eſpecially that companie of holy ſpirites which celebrate the truth of God.

6 For who in thoſe regions that are aboue vs may be compared with the Lorde the maker, & which of thoſe moſt mightie ſpirites ſhall wee ſay to be like the Lord?

7 For there is none of all theſe that ſtande about him which do not feare at the ſight of God, and doth not confeſſe, that he is to be reuerenced aboue all.

8 Oh Lord God the emperour of thoſe heauenly armies, who can ſay that he is equal to thee in power, and thy truth is no leſſe ſtable then thy power is mightie.

9 And that thou wilt doe what thou art able for thine, thou haſt teſtified nowe of old when thou haſt brideled the raging ſea by thy power and haſt ſtilled the moſt deepe ſurges thereof that there might be a paſſage to thy people.

10 And by the ſame thy mightie arme thou haſt caſt down Egypt, euen thine enemies wounded to death.

11 And howe can it be, but thou art able to doe it, vnto whome the heauen and the earth as

so their onely creator are subiect.

12 And which hast defended with a certaine speciall power the lande which thou hast chosen and giuen vnto thine, for thou certainly hast appointed the North & South borders therof, & hast set Tabor at the West, and Hermon at the East.

13 Wherefore seeing thou hast a power neither weake nor idle, surely thou wilte declare thy strength, and wilt lift vp thy right hand.

14 Finally thou wilt declare thy selfe in deed to be the king, whose throne that most moderate equitie whereby thou gouernest thine assembly, and that seueritie of iudgement whereby thou punishest thine enemies, and the enemies of the people doe holde vp as it were two pillers, vnto whome also sitting vpon this throne, mercy and trueth are seene to stande before him.

15 O Blessed is the people who being stirred vp with the sound of thy trumpets O Lord, doth goe foorth, the light of thy countenaunce shewing them the way:

16 And praysing thee dayly and trusting of thy iustice doth reioyce.

17 For thou art both the honour, and also the strength both of them and vs, and we lifte vp our heade, trusting vppon thy most mercifull goodnes.

18 For our defender, our king I say, vppon whome we set our eyes (who is ordeined ouer vs by thee O Lord, which hast consecrated and separated thine Israel foorth of all people vnto thee, is stablished by thy power.

19 For thou at what time it pleased thee to bestowe this so great benefit vppon vs, diddest

appeare

appeare vnto men, whome thou louedſt moſt dearely, and diddeſt ſpeake vnto them in theſe wordes, I haue rayſed vp this moſt valiant man choſen out of the whole people, by whoſe power my people may be defended.

20 Dauid I ſay, hath it pleaſed me to take only out of all the reſt, whoſe endeuour I woulde vſe in that buſines, and therefore haue I conſecrated him, with my holy oyle to be the king.

21 Therefore my hande ſhall eſtabliſh him, with myne arme I ſay will I ſtrengthen him.

22 No enemie ſhall ouercome him by ſubtiltie, neither ſhall any wicked man oppreſſe him by force.

23 For I will deſtroye all that woulde oppreſſe him before his face, and I will ſlay al his enemies.

24 My mercie ſhall neuer faile him, my truth ſhall neuer forſake him, and he truſting to my fauour ſhall lift vp his head moſt high.

25 I will cauſe him to haue one hande vppon the ſea, and an other vppon the floudes.

26 And he ſhall name me his father, his God, and his ſafe tower.

27 And I will place him againe as my firſte begotten ſonne in the whole familie of the kings of the whole world, euen in a throne moſt high aboue others.

28 I will defende him with euerlaſting mercy, and my couenant made with him ſhall be ſtable for euer.

29 I will cauſe that his generation ſhall be eternall, and his throne as ſtable and euerlaſting as heauen it ſelfe.

30 For though his poſteritie ſhall faile from my lawe, neither order them ſelues by the rules

of the lawe prescribed vnto them.

31 But violate the ordinaunces that I haue apointed, and keepe not my commaundementes:

32 I will then take the rodd and correct their faultes, and punish their wickednes.

33 But I will not suffer them to be without all sence of my mercie, neither will I therefore breake my promise:

34 Nor will violate my couenant, or will chaunge any thing of those thinges that I haue spoken.

35 For I the holy one haue once sworne by my owne selfe, if I lye at any tyme vnto Dauid.

36 His generation shall stande for euer, and his throne shall be as the sonne before me.

37 And it shall continue euen as the moone in all ages, both they being faithful witnesses of this my promise in the heauens.

38 Thou hast euen promised these thinges of olde, O Lorde howe shall I nowe say then that it is come to passe, that thou beeing angrie hast refused, and cast away this thy king.

39 Wherfore I pray thee hast thou abrogated thy league made with thy seruant? wherfore hast thou laide open to the reproch of all men his crowne cast vpon the ground.

40 All his fortes being ouerthrowne, and all his fortresses destroyed.

41 Thou hast laide him open to be spoiled by all that passe by at their pleasure, and to be derided of all his neighbours about him.

42 Thou hast ministred power and cause of ioye to all his aduersaries.

43 Thou hast made blunt the edge of his sworde, thou hast taken away all courage from him,

him, that he is not able to ſtande againſte the force of his enemie.

44 And thou haſt blotted out all his honour, and haſt caſt downe his throne euen vnto the ground.

45 In the verie flower of his youth thou haſt cut off his ſtrength, and haſt couered him with all ſhame.

46 Oh Lorde wilt thou withdrawe thy ſelfe from vs for euer? ſhall thine anger thus like a moſt raging flame breake foorth againſt vs.

47 Remember howe ſhort the ſpace of mans life is, although it ſhoulde be the whole time continued. And ſhall we thinke that thou haſt made men for no purpoſe, but to take them away ſoudenly?

48 What neede any violence I pray you, to deſtroy vs, ſeeing there is no man who doth not periſh of his owne ſelf? and no man is able to exempt himſelfe from the graue.

49 Where are now thoſe thine old benefits O Lorde which thou haſt ſworne vnto Dauid, that they ſhould remaine for euer.

50 But to what purpoſe doe I make theſe complaintes? Thou knoweſt moſt certainely the purpoſe of thy counſells, and bee it farre from me that I ſhoulde doubt of thy fidelitie. Onely I beſeech thee O Lorde, conſider with thy ſelfe, how thy ſeruauntes are rebuked, eſpecially how many reproches ſo many people doe vomite into my boſome.

51 Euen what theſe thine enemies rather thē ours, haue reprochfully laide vntō thy charge O Lorde, and with what ieaſting tauntes they aunſwere thoſe thinges which are rehearſed by vs, of the king and kingdome, that thou haſt eſtabliſhed

bliſhed.

52 Howbeit O Lorde howſoeuer theſe men doat, and which way ſo euer thou leadeſt vs to and fro, all laud and euerlaſting glorie apperteineth vnto thee. And ſo vndoubtedly without all faile will it come to paſſe.

PSALME LXXXX.

The Argument.

Moſes doth here preach of the miſeries of mankinde and ſpecially of death, whereof the Philoſophers doe teach many thinges, but falſly and foolishly. For they vnderſtood nothing of the creation of man nor of his fall, much leſſe of the true comfortes againſt all the miſeries of this life. Hereof did theſe wicked voices ariſe, that it was the beſt, either not to be borne at all, or to die ſtreight way. That nature is a ſtepdame and ſuch like. Hereof came innumerable blaſphemous complaints powred forth in the mourning for the dead. And they which ſought a remedie againſt theſe thinges, either of the immortalitie of the ſoules, as did the ſcholers of Plato (to paſſouer the doting foly of them who thought that the ſoules went forth of one body into an other) beſides that they did confirme it with verie ſlender Argumentes. firſt of all, they beleeued that the other part of man was extinguished by death, which cauſed the Athenians to deride Paul Ac. 17. 32. and at the iudgemēt ſeat of Feſtus Act. 26. 24. Again ſetting the cauſe of bleſſed immortality in the vertues them ſelues, the chiefe whereof they ſcarcely knewe by name, and in thoſe that they they did knowe after a ſort, yet beeing ignoraunt both of the true cauſes and effectes, it cannot be ſpoken howe farre they erred from the marke. But

Moſes

Moſes ſtreighte vvayes in the beginning of this ſermon, euen in the (1 *verſe*) *arming men againſte all theſe euilles, teacheth that though men bee mortall, notvvithſtanding there hath beene alvvayes in this life one certaine company vvhome the Lord hath defended in all their miſeries: vvhereof it followeth that there is plainely in the Churche a certeine and ſure remedy againſt all calamites, ſeeing it hath bene preſerued frō the beginning of the vvorld. Yet doth he confeſſe* (*verſe* 2, 3, 4.) *that this ſame company is in the ſame condition as other men are, that is to ſay, they are ſubiect to very many miſeries yea and to the diſſolution of the body by death: and that not by chance, as the vvicked Epicures imagined, neither by that principle of the naturall Philoſophers that all thinges vvhich are made, of neceſſity muſt be diſſolued* (*the vvhich yet not alvvaies to be true, nor to be vereſied vniuerſally in it ſelfe, vve may plainely ſee, both by the condition of man before his fa'l and by the doctrine of the reſurrection of the bodies to remaine aftervvard for euer, contrary to the Pelagians*) *but by the degree of God, the cauſe vvhereof aftervvard he vvill declare to reſt in the men themſelues. And he is ſo farre from the diminiſhing of this moſt miſerable cōditiō* (*as they vſe to do vvho rather obſtinately defende darke ſentences, thē proue them vvith ſounde argu ments*) *that contrary vviſe he doth paint it forth merueloully vvith moſt excellent ſimilitudes. Howbeit he declareth that the cauſe of al theſe miſeries is the ſinne of man, vvhiche the moſt iuſt God can not but correct, hate and alſo punish, al the vvhich are contained from the. 5. verſe to the 11. Aftervvard in the 11. verſe Moſes doth greeuouſly accuſe the ſlouthfulnes of men, vvho thinke of nothing leſſe then of the vvrath of God: although they be moſte ſeuerely accuſed both by their*

ovvn cõſcience, and by the vvord of God. For Moſes doth not preach to the prophane people, but vnto the very Churche of God, and there hath bene alvvaies moſt frequent examples of this dull ſlouthfulneſſe in the very congregations of the godly: vvherfore it is no marueil though the Churche it ſelfe muſte be alſo corrected vvith ſcourges. Hovvbeit there is added a moſt certein cõſolatio ver. 12. that though al theſe thinges doe proceede of our ſinnes, that God yet doth not meane to deſtroy his vvhen he punisheth them, but rather correct them ſo, that our ſcourginges are ſchoolinges: the vvhich thing yet vvhen it ſo commeth to paſſe, may not be attributed vnto our ſelues but rather to the goodneſſe of God, that vve maye knovvv that that ſame ſorrovv vvhich is according vnto God, as the Apoſtle ſpeaketh, is the excellent gift of God: much leſſe that true repentance shoulde in any part at all proceede of our ſelues. Finally after that all theſe thinges are moſte briefly and diuinely delared, he ſetteth forth an example of prayers, vvherevvith it is meete that the Church and euery member thereof be ſo comforted, that in the moſt outragious tempeſts vvvithout feare of shipvvrack God being their Gouernour they may ſafely ſaile vntill they come into the very Hauen.

THE PARAPHRASIS.

1 THou O Lorde haſt bene a ſafe Hauen and habitation vnto vs, and to our elders ſucceeding one another in order.

2 And thou truely before the mounteines were made, and before thou framedſt the world, yea euen from all eternity, art God without beginning and end.

3 And men (being now moſt miſerable crea-

tures)

tures) as at the firſt they were created by thee of an handfull of duſt, ſo as ſoone as this voice proceeding from thee is heard, whereby thou biddeſt them retourne thether againe, they are forthwith reſolued into a ſmall quantity of duſt againe.

4 But though a man liue euen a thouſande yeares, how little is this ſpace being compared with thine eternity: verely this is ſo much with thee as yeſter day, that is paſt: or as a watch in the night.

5 Therefore whether mans life be ſomewhat longer or ſhort (for thou nothing regardeſt it) thou takeſt them away as a cloude that powreth downe raine, that their life ſeemeth to be like a dreame that ſoudenly vaniſheth away.

6 They growe vp like the hearbe which continueth not in the ſame ſtate, for in the morning it flouriſheth, and by and by is chaunged, for it is cut downe in the euening and withereth.

7 Doubtleſſe euen thus thy wrath doth conſume vs, and wee are aſtonied at thy diſpleaſure.

8 Neither is this without cauſe, for the cauſe of all this doth wholy cleaue in our ſelues, euen our ſinnes, the which ſeing thou art a moſte iuſt iudge, they muſt needes be ſeene and marked by thee, and although we labour neuer ſo much to hide thē, yet doeſt thou with thy moſt ſharp ſight behold them.

9 This is the cauſe that thou being angry with vs moſt iuſtly, we lead a miſerable life, and all the time of our life doth vaniſh away, euē as a ſound ſpread in the ayre.

10 For if euen the longeſt ſpace of mans life be righty counted, he ſhall finde it about 70 yeares or at the moſte 80, in them that are more ſtrong, the

the better part whereof and the chiefe, the mans ſtate I meane, is conſumed with labour and ſorrowe, ſo commeth it to paſſe, that we ſoudenly taken, flye away.

11 The which things ſeing they are ſo, yet how few do conſider the power of thy wrath, and doe ſo thinke how he may auoyde it, that he may reuerence thee as is meete?

12 Graunt therfore O God, that we accounting oftentimes the dayes of our life, may know how ſhort it is, and that our minde drawne away by this cogitation from moſte vaine and troubleſome cares, and alſo called away from all thoſe thinges whereby we wander out of the path of the right way, may aſpire to true wiſdome.

13 Returne then O Lorde, and fauour vs, for what meaſure elſe can there be of thy wrath? and put thou on a more merciful minde towarde thy ſeruaunts.

14 Commaund after ſo long darkneſſe of troubles, that thy goodneſſe may ſhine vnto vs like a moſte pleaſant light, that we being ſatiſfied with the moſte comfortable ſight thereof, may enioy the true and euerlaſting conſolation.

15 And like as thou haſt corrected vs with ſo many kinde of miſeries ſo many dayes and yeares, ſo againe comfort vs with thy bounteous goodneſſe.

16 Graunt that it may plainely appeare, which ſeemeth to haue bene hid hitherto, or at the leaſt not ſo plainly knowne, to wit, that we are choſen from other nations by thee, and taken into thy familie, chiefly to be cared for of thee, & let this thy glory ſhine foorth to our poſteritie.

17 And let that thine honour bewtifie and adorne vs O Lorde our God, and gouerne thou

our

thou our counſels from heauen, and all our enterpriſes, gouerne thou I ſay, our counſels and al our enterpriſes.

PSALME XCI.

The Argument.

I doe conſent vvith that godly and moſt learned man Henrie Mollerus, *vvho ſuppoſeth that that horrible peſtilence vvhereof mention is made 2. Sam. 24. miniſtred the occaſion of this Pſalme: for both the vvordes and ſentences doe agree vnto this hiſtorie, and both the people, and the king, chiefly him ſelfe ſtoode in neede of great conſolation, for he brought this plague vpon him and his people vvilfully. And vvho ſo euer ſhall vveigh the vvorthineſſe of the vvordes and ſentences of this Pſalme, I hope they vvill graunt vnto me, that nothing can be ſpoken either more ſubſtancially or more eloquently, and that there ſhineth foorth in it a ſingular example of diuine eloquence. And vvhereas God hath ſcourged many countries about vs vvithin this fevve yeares vvith the peſtilence, and ſeemeth ſtill to threaten the ſame plague, I vvould deſire that our Diuines ſhould not take in hande that diſputation vvhich ought to be ſent vnto the ſcholes of Phyſitians, vvhether that the peſtilence be contagious or no, but rather to beate into the mindes of men the doctrine vvhich is ſo neceſſarie and ſo godly ſet foorth in this Pſalme: in the vvhich not only the generall prouidence of God, but alſo the moſt particular, vvhich gouerneth all the ſecond cauſes moſt iuſtly and moſt orderly, vvho vvatcheth alſo for the ſafetie of his, is ſet foorth to be ſeene ſo liuely, and is ratified vvith ſo many and ſo plaine ſentences, euen the perſon of God being brought in to ſpeak to them, that nothing ſeemeth more to be deſired in this point. And truely*

I will not thinke much to declare vnto the glory of god, what I haue proued certainly by experience; this is the one and thirtie yeare since by the goodneſſe of God, I haue willingly forſaken my countrie and all that I had, that I might freely ſerue Chriſt: and it came to paſſe at my firſt entrie into the publique aſſembly of the Chriſtians, that the companie did ſing this Pſalme, by the ſinging whereof as though I had heard God him ſelfe calling me particularly, I felt my ſelfe ſo cõforted, that I haue kept it ſince that time moſt dearely grauen in my hart, and I may truly witnes this before god, that I haue receiued maruellous comforts by it, both in ſickneſſe and in ſorrowe, not onely by meditating it when I was alſo ſmitten with the peſtilence, and the ſame plague had infected my familie euẽ foure times, but alſo in other moſt grieuous tentations.

THE PARAPHRASIS.

3 GOe to ye mortall men, and imagine ſo many ſhiftes as ye luſt, there is one only ſafe and quiet refuge, euen the ſhadowe of the almightie God, vnto all them that runne vnto the hid couert of him that is moſt high.

2 Wherefore for my part, the Lord onely ſhall be my refuge & fortreſſe, he is my God in whom I haue ſetled all my hope.

3 And who ſo euer thou be that ſhalt followe my example, be thou aſſured that God will deliuer thee from the net of the fouler, euen from the perillous peſtilence, howe infectiue and daungerous ſo euer.

4 For he will defend thee, couering thee with his feathers, and receiuing thee vnder his wings: neither is there any buckler ſo ſtrong, or ſhielde ſo ſure, as the promiſes of god, which neither wil

not

nor can breake the promiſe that he hath once made vnto the beleeuers: which were, to be a liar.

5 Wherfore neither the terrours of the night, nor the dartes fleeing in the day time ſhal ſtrike thee.

6 Euen the peſtilence ſpreading in the darkeneſſe, and the deadly plague that maketh ſuch ſlaughter in the day.

7 And though a thouſand fall on the one ſide, and tenne thouſand on the other, yet the euill ſhall not come vnto thee.

8 Nay, God will haue thee to remaine aliue, that thou maieſt beholde the puniſhment wherwith he auengeth the ſinnes of the wicked.

9 Euen becauſe thou haſt ſet all thy ſtrength in the Lorde by mine example, & haſt fled vnto that tower of God, which is ſet in the moſt high and ſure place.

10 For ſo will it come to paſſe, that no euil ſhal touch thee, and thou ſhalt be preſerued ſafe and ſure, without the ſhot of darts in this tabernacle

11 For the bleſſed ſpirits haue receiued a commaundement from the Lorde, to defend thee and preſerue thee, ſo that thou keepe the way appointed to thee.

12 Wherefore rather then thou ſhalt be hurt againſt any ſtone, they them ſelues ſhall take thee vp in their handes and beare thee.

13 So that if there be any need, thou ſhalt walke harmeleſſe, euen vpon the Lions and the Aſpes, and thou ſhalt tread vpon the yong Lions and dragons without daunger.

14 For God him ſelfe ſhall ſay, ſeeing that he doth loue me ſo feruently, I will deliuer him, & becauſe he acknowledgeth me, I will exalt him.

15 He calleth vpon me, therefore will I heare

him, & as though I were a cõpanion & partaker of his miſeries, I will deliuer him, and bring him alſo to honour.

16 I will likewiſe prolong his life to the full, much leſſe ſhal he die with others,& in the end I will make him partaker of my true and euerlaſting felicitie.

PSALME XCII.

The Argument.

VVheras the inſtitutiõ of the ſabboth had diuers ends, to vvit, one politicall, euen that ſome reſt might be graunted to ſeruants and to the cattell: an other ceremoniall, vvhich is abrogate together vvith other ceremonies: Finally, the third vvhich vvas the cheſe, and ſhall neuer ceaſe before the ende of the vvorld, (although the ſeuenth day be changed into the firſt) to vvitte, that other cares being laide aſide, ſolemne aſſemblies may be gathered to heare the vvorde of God, to vſe the ſacraments, and to giue thanks vnto God. The title doth declare, that this Pſalme vvas vvritten to admonish the people of this matter, that both in the temple and in the ſynagogues, and in the families it being ſung, a rule might be ſet foorth to ſanctifie that day. It ſetteth out thoſe diuine vvorks vvhereby vve may be ſtirred vp to behold Gods infinite povver, & alſo his mercy, vvhich are conſidred firſt generally, and ſecondly in the gouernment of the Church. And vvhereas the Saints are many times vexed, and the vvicked do flourish (vvhich argumẽt is treated in many other places) it admonisheth, leaſt the godly ſhould turne them ſelues to follovve the vvicked, that vve may not eſteme the loue or hatred of God by proſperitie or aduerſitie, or that vve ſhould therefore deny the prouidence of God, as though any thing came by chaunce, or yet be diſcouraged, but rather

ther to adore the vvisedome of God, and his powver also, vvho concerning the vvicked, vvil recompence the delay of the punishment vvith the greuousneſſe thereof, but vvill defend his, that is, thoſe that are grafted truly into the Church, euen vnto the end.

THE PARAPHRASIS.

1 HOW excellent a thing is it to praiſe the Lord, & to ſing vnto his moſt high name.

2 And to riſe in the morning early to praiſe thy goodneſſe O God, and to praiſe thy trueth at the night, as we are admoniſhed both by the morning & euening ſacrifices ordained by thee.

3 Vpon the inſtrument of ten ſtrings, vpon the viol, and with ſong, and with the harpe.

4 For the workes that thou haſt done, miniſter an argument of moſt great ioy vnto me, that I can not, but with reioycing haue them in admiration.

5 For howe wonderfull are thy workes O Lorde, and howe ſecrete and hid are the reaſons of thy counſels.

6 Therefore the fooliſh and madde men (who onely ſeeme to them ſelues and to others to be wiſe) do not perceiue what this thing meaneth.

7 That the euil and moſt wicked men do grow vppe and flouriſh, therefore they wickedly condemne that which they doe not vnderſtand, as though either the ſtate of men were gouerned by chaunce, or that God did fauour wickednes: euen bicauſe they doe not vnderſtand, that theſe wicked men are like hearbes ſo greene and flouriſhing, that ſtraitwayes they dy vp by the rootes.

8 For although theſe inferiour things be ſubiect to marueilous changes, yet thou the moſt wiſe and moſt iuſt gouernour of all them, ſitting

on high, art not changed, but art the ſame, and doeſt remaine like thy ſelfe O Lord.

9 What alteration then of things or times ſo euer do fal, yet muſt this end of neceſſitie folow, that thine enimies, thine enimies I ſay, O Lorde, muſt periſh, and that all which are obſtinately bent vpon wickedneſſe (becauſe thoſe are thine enimies) howe ſo euer they flouriſh for a time, in the end ſhall be ſcattered and vaniſh.

10 But thou contrariwiſe, wilt lift vp this mine head, as it were of an vnicorne, being annoynted by thee with freſh oyle, and laden with newe benefites continually.

11 Wherefore there will be a time when we ſhall ſee and heare, that this is come vpon them which they deſerue, who riſing out of their ambuſhments, ſeeke to deſtroy vs by all meanes.

12 But the iuſt men doe not onely not faint vnder the burden of miſeries, but alſo they gather ſtrength like the palme tree, and like thoſe high cedars of Libanus, which can not be conſumed with rottenneſſe or age, but daily grow vp more great.

13 For they are planted in a moſt fat and wealthie place, euen in the houſe of the Lord him ſelf, in the courtes whereof let them flouriſh.

14 And that with ſuch power, that they may be greene, bud foorth, and be full of ſap, euen in their very age.

15 And this is the only end of theſe benefites, and the marke, that we may feele and profeſſe the Lord to be our onely towre, & the moſt righteous gouernour in the world, who departeth not one iot from that which is moſt iuſt.

PSALME XCIII.

The Argument.

This Pſalme truly is verie ſhort, but it cõtaineth all in one word that is neceſſary to cõfirm our faith, whẽ he ſaith that God raigneth, that is to ſay, that he is a king not in name alone, but in very deed, the moſt mighty defender of his, & the auẽger of their enemies & ſeing that the father hath giuen al iudgement to his ſonne, euen as he is man Ioan. 5. 22. and the Church is therfore called the kingdome of heauen, it is euident that this Pſalme hath reſpect vnto Meſſias, whoſe verie true goodheade is proued hereby manifeſtly, that the name of Iehouah is attributed vnto him.

THE PARAPHRASIS.

1 HOwſoeuer the wicked freat and diſturbe all things, as much as lyeth in them, yet rayneth the Lorde full of maieſtie and power, which thing the verie ſight of the heauens doe declare, neither doth he ſit there idlely, but if we diligently conſider with how great wiſedome and alſo power he doth gouerne all things, howſoeuer they be diſordered by the wickedneſſe of men, he is alwayes armed with thoſe weapõs wherwith he both defendeth his and bridleth their enemies, for how can he not doe this thing who vpholdeth this huge maſſe of the verie earth by his onely power, ſo ballanced that it can neither wauer to the one part, nor to the other?

2 Therefore is his kingdome much more ſtable and vnmoueable, as it hath alwayes bene & ſhall be.

3 Howe greate is the rage of the flowing waters, howe terrible is the roaring of the ſtormes that doe ryſe vp, and beate one againſte another.

4 But all theſe howe loude ſounding and raging tempeſtes ſoeuer, are nothing verily, compared with the infinite power of Iehouah, thundring forth of his high throne, and repreſſing all this tumult by his onely becke, and how much more eaſily can he calme ſely men, be they neuer ſo outragious.

5 And the aſſemblie of the ſaintes which continueth ſtable, nowe from the beginning of the worlde, declareth the matter to be thus, for it is neceſſarie that the promiſes made by God, ſhoulde be ſure and altogether vnchangeable. Therefore howeſoeuer the worlde do freat, and howe great ſtormes ſoeuer it do ſtirre vp againſt thy houſe O Lord, that holineſſe full of moſt excellent bewtie wherewith thou doeſt adorne it ſhall be euerlaſting.

¶ Psalme XCIIII.

The Argument.

This moſt excellẽt Pſalme is a diſplaying of the tyrannie of ſathan, by vvhoſe furies the moſt mighty princes of the vvorld being ſtirred vp, do violate all the lavves of God and man, eſpecially vvhen they riſe vp againſt the Godly, euen as though there vvere no God, or that he had no prouidence at all: of the vvhich horrible rage & vvickednes the chiefe kingdomes of Europa geue vs an example at this day. But moſt effectuall comfortes are aftervvarde annexed, dravvne forth of the vnchaungeable nature of God himſelfe, and of his prouidence, and are deſcribed vvith great maieſtie, and the Godly are cõ-

maun-

maunded to read and meditate diligently the holy ſcriptures, that they may knovv theſe things vvherby they ſhall vnderſtand euen by innumerable and moſt certaine teſtimonies, that all theſe tempeſts & ſtormes ſhall turne to the commoditie of the Godly, but to the deſtruction of the vvicked: the vvhich thing euen the prophet proueth by his ovvne examꝑple, & the Church verily neuer triumphed, but vnder the Croſſe.

THE PARAPHRASIS.

1 SHine vnto vs in ſo great and horrible confuſed darkenes O Lord, the auenger of wickednes, and moſt iuſt iudge.

2 Goe vp vnto thy indgement ſeat O thou iudge of the world, and puniſhe the proude as they deſerue.

3 For how long O Lorde ſhall the wicked, howe long ſhall the wicked reioyce?

4 If thou beholde their wordes they powre out what they liſt tauntingly, & the moſt wicked men doe threaten cruelly and boaſte themſelues proudly.

5 But in their deedes, O Lorde they oppreſſe thy choſen people, and waſte the heritage cõſecrated vnto thee.

6 It is ſo farre away that they ſhoulde helpe the widowes, ſtraungers and fatherles, as the verie lawes, of nature do require, and thy lawes doe commaund, that they euen kill them moſte cruellie.

7 Yea and which is the greateſt of al wickednes theſe are their words whereby they enflame themſelues to all miſchiefe, God ſeeth none of theſe thinges, the God of Iacob knoweth not

theſe thinges.

8 O ye moſt fooliſh and moſt madde of all men, when will ye once waxe wiſe?

9 Is he deafe which hath ioyned the eares vnto mans heade framed ſo conningly? is he blinde who hath made the eyes with ſuch a meruailous workemanſhip?

10 He that ſpared not whole nations will not he reproue you? doth hee vnderſtand nothinge which giueth the power of vnderſtanding vnto men?

11 Yes verily, he doth not onely know what they ſay and doe, but alſo the Lord fully knoweth what men doe thinke, and is not ignorant, how vaine and fooliſh their thoughtes are.

12 What then ſhall we doe in ſo great a diſorder of all thinges? ſurely we muſt knowe this of thee, O bleſſed is the man therefore O Lord whome thou teacheſt by the doctrine, that thou haſt deliuered vnto vs.

13 That he hauing receiued of thee a quiet & peaceable minde in the middes of theſe tumultes, waiteth whiles the wicked may be perceaued to haue digged a pitte for themſelues, wherin they are fallen.

14 For it can not be poſſible by any meanes that the Lorde ſhoulde caſt away his people, & that he ſhoulde forſake them whome he hath choſen to bee his peculiar heritage.

15 Therfore it is of neceſſitie that this ſo diſordered a ſtate of the world, which ſeemeth to be vtterly voide of iuſtice ſhould be reſtored at the laſt into that ancient moſt right order, that they may follow God with great cheareſulnes, whoſoeuer delight in righteouſnes.

16 And that al mē may euen now know that the

the Lorde doth not faile his, and that the ſaintes are eſtabliſhed by his power alone: who amongeſt all mortall men hath holpen me, being aſſalted by theſe moſt wicked enemies? who hath taken my part againſt the wicked?

17 Verily the Lorde alone, who vnles he had beene preſent with me, verie death ſtreight wayes would haue put me to ſilence.

18 But when I thought with my ſelfe that I was nowe ouer throwen, thy goodnes O Lorde hath ſtayed me that I did not fall.

19 And when I was vtterly amaſed and my minde diſtracted into diuerſe partes, thou haſt comforted me with merueilous conſolations.

20 For what hath the tyrannical domination agreable with thee, adioyning authority to moſt wicked lawes?

21 Conſpiring againſt the godly and abuſing the colour of the law to condēne the innocent.

22 But goe to, let theſe men rage as they liſte for a ſpace, and let them treade vnder foote all the lawes both of God and man, the Lord ſhall be vnto me a moſte ſafe fortreſſe, and I will flye to the rocke of my God.

23 For he will repay vnto the wicked that which their wickednes deſerueth, and their own malice ſhall deſtroy, ſhall deſtroy them I ſay O Lorde our God.

PSALME XCV.

The Argument.

It may be that the Church of Iſrael vvhiles their temple did ſtand, did beginne their continuall morning ſacrifice vvith this Pſalme, by vvhoſe example the latine Church, vvhen they ſet in order in olde time the holy Church ſeruice, did beginne the mor-

morning prayers, and the memorie of thoſe that departed Godly, vvhich vvere aftervvard moſt filthely polluted vvith Idolatrie, and thus Pſalme vvas ſo vſed not vnworthily: for it containeth a doctrine amongeſt others moſt neceſſarie, namely the knowledge of that laſt ende, for the vvhich men are created, and vnto the vvhich as vnto a marke all the actions both of the body, and of the minde muſt be lent, and it hath a moſt ſvveet exhortation adioyned, nevve this end is the glorie of God, both becauſe the infinite maieſtie of the moſt mightie creator of all things and moſt vviſe gouernour doth require it, and alſo for the infinite and ſingular beneſites beſtovved by him vppon thoſe men, vvho being choſen out of the nũber of the reſidue, he hath conſecrated to himſelf, but becauſe many of thoſe ſame vvhich vvill be counted in the Church either vſe negligently to regarde theſe things, or elſe vtterly to deſpiſe them, there is added a rehearſall of a moſte famous ſtorie, vvherein is ſet forth a not able example of the vnthankfull minde of men, and of the moſt ſeuere iudgement of God, as for the meaning of the laſt verſe and hovve theſe thinges partaine to the time of the nevve teſtament, ſearch in the Epiſtle to the Hebr. 4. Chap.

THE PARAPHRASIS.

1 COme ye all that wee may celebrate the prayſes of the Lord together, and let vs ſing altogether a ſong of triumph vnto him that is the rocke of our ſaluation.

2 Let vs make haſt to praiſe him openly, and to ſing Pſalmes vnto him.

3 For God is a great Lorde doubtles, and a king far aboue al emperours how great ſoeuer.

4 For

4 For he hath in his power as the Lorde of all, both of the lowe ſecrete parts of the earth, & the high toppes of the mountaines.

5 And alſo he hath ful authority ouer the whole ſea, as he that hath euen created it, like as he hath made the maſſe of the earth alſo by his power.

6 Come therefore that we may fall downe & worſhip him, and kneele downe before the Lord our maker.

7 For he is not onely our God as he is of others, but after a peculiar manner as he that hath choſen vs, whome he wil feede as his ſheepe, and leade by the hande as his flocke.

8 Therefore ſo oft as you ſhal heare his voice and ſo long as he ſpeaketh vnto you take heede leaſt you ſtubbornely ſtriue againſt his voice, as it did fall out of old in thoſe places, which thereof had their name Meribah and Maſſah.

9 Of the which matter heare the wordes of God him ſelfe rebuking you, there ſayth he, your fathers although they had ſo oft beholden with their eyes what I was able to do, yet ceaſed they not to tempt me, and to try my power.

10 Wherefore I being greeued after ſo many ſortes 40 yeares long by this kinde of men, haue in the end thus determined with my ſelfe, ſeeing that this people, is wilfully mad and will not knowe me, although it hath bene admoniſhed ſo oft both with words and deedes.

11 I ſweare in my wrath, if euer they ſhall ſet one foote to take poſſeſſion of that reſt which I had promiſed vnto them.

PSALME XCVI.

The Argument.

This Pſalme and other 4 that followe haue neither the

the name of the vvriter, nor the occaſion of the vvriting ſet before them in Hebrue, but they ſeeme altogether to be vvritte by Dauid, the vvhich thing is noted in the Greeke: and that at the ſame time vvhen he brought in the Arke of the Lord into his city, as it is vvritten, 1. Cro. 15. vvhereof vve did ſpeake vpon the Pſalme. 47. either verily vvhen he declared the building of the temple of the Lorde, a little before the death of Salomon, vvhich hiſtory is vvritten 1. Cro. 29. & it doth conteine the doctrine of the true vſe of the temple, and of all the holy ryte: vvherevvith both Meſſias himſelfe, and all his office vvas shadovved. Therefore notable and plaine propheſies are adioyned of his comming, & of that ſpreading of his ſpiritual kingdom throughout the vvhole vvorld, ſo that Chriſte did not vnvvorthily admonish the ſenſeleſſe Ievves vvith theſe vvords, ſearch the ſcriptures for they beare vvitneſſe of me.

THE PARAPHRASIS.

1 SIng vnto the Lord a new ſong, ſing vnto the Lorde all ye inhabitantes of the earth.

2 Sing I ſay vnto the Lord, giue him thanks ſhew forth without ceaſing the ſaluation that he hath wrought.

3 Rehearſe vnto the Gentiles and to all people, his excellent and meruellous works.

4 For the Lord alone is great, and no prayſe is ſufficient for him, & he is to be feared worthily, but not thoſe falſe and feigned Gods.

5 For they verely are vain though the people doe worſhip them ſo deuoutely, but the Lorde hath created the very heauens.

6 Maieſty and honour do go before him, ſhining forth in his workes, and it is declared in his

ſan-

ſanctuary, both how great his power and glory is.

7 Giue therefore vnto the Lord all ye people aſſembled together, giue I ſay vnto the Lord, the prayſe of power and glory.

8 Giue honour vnto the Lord due vnto his name, and take an oblation and enter into the Courtes conſecrated vnto him.

9 Worſhip the Lorde ſitting in that his renouned ſanctuary, all ye inhabitants of the earth reuerence his maieſty.

10 Proclaime on euery ſide O ye cryers, now is the Lorde come to raigne ouer the whole earth, now verily the worlde ſhall be eſtabliſhed, now ſhall the people be gouerned with a iuſt and righteous gouernment.

11 Let the heauens be glad & the earth reioice, and the roaring ſea howe wide ſoeuer it lyeth teſtifie her ioy.

12 Let the fieldes leape for ioy, and whatſoeuer is in the fields, finally let all the trees of the wood now reioyce:

13 Before the Lord: for lo he commeth, he cōmeth to gouerne the earth, to gouern the worlde I ſay, and all the people with the ſcepter of his iuſtice and trueth.

PSALME XCVII.

The Argument.

It falleth out in the Pſalmes as in a doubtfull feaſte, that thou cannot eaſily iudge which to preferre before another. This Pſalme verely is moſt worthy for all the godly to meditate moſt diligently, as a moſte diuine & briefe ſumme of all the myſtery of the goſpell, and theſe are the chiefe places thereof. Firſt, the

diuini-

nity of Chriſt by the repeating of the name Iehouah 6 times, & by attributing al glory & pouver vnto him (verſe 2.5,6,9,10.) finally by vvorshipping of the very Angells ver.7. it is moſt manifeſtly confirmed as the Apoſtle doth interpret it Heb.1.6. Secondly, his humanitie as the ſame Apoſtle doth interpret it: the vvhich thing is alſo proued hereby that here it is treated of that kingdome as it vvere firſt then to be begun (ver. 1.2.6.9.) vvhereby it is plaine that it can not be referred onely to his Godhead, but that it apperteineth neceſſarily vnto the king that shoulde be borne of the ſtocke of Dauid vvhich should ſo be God that he should alſo be man, & ſo alſo man, that he should be very God. Thirdly a plaine prophecy of the ſpreading of the ſpirituall kingdome throughout the vvhole vvorld (ver.1,5, 6) VVhereunto Chriſte himſelfe had regard. Io. 5. 22. Mat 28.18. Fourthly the rebellion of very many vnto vvhom the Goſpell shoulde be, and nowe is the ſauour of death vnto death (ver 2,3,4,5.) vvhereunto Chriſte had reſpect, Luke. 12. 49. for I had rather interpret theſe thinges thus, then to apply them to the preaching of the lavv. Fiftly that incredible pouver of the ſpirite of GOD, vvhiche should declare it ſelfe in the miniſtery of the Apoſtles (ver. 1.6.7.9.) the vvhich thing Chriſte alſo foretolde before Io.12.32. & 14.12. Sixtly the exaltation of the very perſon of Chriſt ver.9. VVhereunto the Apoſtle manifeſtly alluded Ephe.4.10. & Phil.2.9. Seuẽthly faith, by hearing the vvord in the elect, and the vnſpeakable ioy of the conſcience that shall follovv thereof. verſe 8. Eightly, the office of thoſe that are iuſtified & ſactified (verſ.10. Ninthly the Croſſe is like a certeine apparitor attending vppon the promiſes of the goſpell, vvhiche yet shall haue a moſt ioyfull end, ver, 11. & 12. VVhereunto

the

the Apoſtle moſt manifeſtly alluded. Phil. 4. 4.

The Paraphrasis.

1 THE Lorde being ſo long encloſed as it were, within the ſmall & narrowe bounds of one people, nowe at the length he beginneth his kingdome ouer all the world: wherfore let the earth reioyce, and all ye moſt great countries euen beyond the ſeas, be ye ioyfull.

2 For he is come, although very milde and meeke towardes his, yet to be reuerenced of his owne, both for his diuine maieſtie, and alſo terrible to his enimies howe fierce ſo euer they be, euen compaſſed about with the blacke darkneſſe of the cloudes, and ſitting vpon a throne, ſtayed as it were, with two vnmoueable pillers, namely iuſtice, which he ſheweth in keeping promiſe with his owne, and defending them by his couenaunt, and moſt ſeuere iudgement, whereby he puniſheth his aduerſaries.

3 A flaming fire ſhall then goe before him, and ſhall take holde on his enimies on euery ſide.

4 The lightenings breaking foorth from his iudgement ſeat ſhall fill the world with glittering light, they ſhall ſee this in the end, euen againſt their willes which are moſt blinde, and they ſhall tremble throughout the compaſſe of the earth.

5 The hilles at the ſight of the Lorde, at the light I ſay, of the Lorde of all the earth ſhall melt.

6 But vnto others that are willing to be taught and ready to obey, he will ſhewe himſelfe ſo iuſt and mindfull of his mercy promiſed,

that the very heauens being aſtoniſhed with ſo great and ſo glorious bountie, poured out by him vpon all people, as farre as the heauens are extended, ſhall ſet foorth this ſo great a benefit, as it were with a ſounding voyce.

7 Goe to then, be ye aſhamed of your moſt filthie ſeruitude, O ye ſlaues of the idols, but O ye euen the very Angels, worſhip him as your Lord and King.

8 But who will heare theſe things? verily the true Zion, who with the reſidue of the cities of her dominion, as a mother with her daughters, being for this cauſe repleniſhed with ioy, and comforted with thy iudgementes O Lorde, will reioyce.

9 Goe to then O Lorde, ſitting vpon thy moſt high throne, rule thou the whole earth, and exalt thy ſelfe aboue all that is aloft any where.

10 And ye that loue the Lord, continue to hate that which is euill, and doubt nothing, but that he which hath frely embraced you with ſo great fauour, will defend you alſo moſt mightily, and will deliuer you from the wicked.

11 And though this light of the mercy of God doth not ſtraitway ſhine vnto the godly, let them remember, that like as the ſeedes which are ſowen in the earth do not foorthwith ſpring vp, nay though they lye longer hid in the bowels of the earth, yet they come forth more plentifully: euen ſo the light of righteouſneſſe is ſowen for them that loue that light, whereby it ſhall wholy come to paſſe, that all they that lead an vpright life, are repleniſhed with incredible ioy.

12 Reioyce ye therefore in the Lorde ſo great a King, O all ye iuſt, and magnifie the holy re-

mem-

membrance of him continually.

PSALME XCVIII.

The Argument.

This Pſalme is the ſame almoſt vvith the ninetie and ſixe, and it contayneth the prophecie of the ſpreading of the kingdome of the Meſſiah, and repeateth it againe, of the vvhich prophecie Simeon, Zacharias, and Marie the mother of the Lord, in thoſe their moſt famous hymnes are moſt diuine interpreters, vſing almoſt the ſelfe ſame vvordes. But this Pſalme doeth teach three thinges of moſt great importaunce, euen in three verſes. One, verſe 1. that Chriſt our mediatour in this vvorke of our redemption, hath no coadiutor at all, nor partner: the vvhich heauenly doctrine doth confute that diuelish dotage of the merites of Saintes (as they call them) vvith vvhat painted colours ſo euer it be intruded, and it giueth to GOD alone his due glory, as vvell in the redemption, as in the creation of man. The ſecond, verſe 2. that all this redemption conſiſteth in the iuſtice of Chriſt him ſelfe, vvhich vvorly can not be made ours but by imputation. The third, verſe 3. that all this beneſite doth flovve foorth from the only free promiſe and trueth of God him ſelfe.

THE PARAPHRASIS.

1 SIng vnto the Lord a newe ſong, for he hath nowe ſhewed foorth all that his maruellous power, by ouercomming all his enimies by his owne right hande onely, and by his owne arme alone.

2 And nowe in the ende he ſetteth foorth to be ſeene before all nations, this benefite of ſo great a deliuerance, which was ſo long looked for of our fathers, and nowe at the length is performed, which did lye hid before as in a corner, euen his owne iuſtice wherewith they being endued, ſhall not only eſcape the damnation which their vnrighteouſneſſe deſerueth, but alſo ſhall obtaine the crowne of iuſtice promiſed.

3 And if any demaund what hath moued him at the length to ſo great bountifulneſſe: let him knowe, that all this proceedeth from hence, that he is myndfull of the promiſe that he hath made, and by the ſame mercy ẏ he was moued to promiſe it, by the ſame is he moued to performe it in deede, that he might ſhewe him ſelfe moſt bountifull in very deede vnto all men, to the vttermoſt borders of the earth.

4 Goe to then, all ye inhabitants of the earth, blowe vp the trumpets vnto GOD, ſound out the inſtrumentes, ſing a triumphant ſong vnto him, ſing praiſes vnto him.

5 Sing vnto the Lorde, both with the harpes and with voyce, by order and courſe,

6 Goe before this king Iehouah, with ſounding trumpets and ſhalmes.

7 Let the ſea howe wide ſo euer ſound againe, and alſo the whole world, with the ſong of all the inhabitants of the earth.

8 Let the very floudes ſound round about with their noyſe, and the verie mountaines with triumphant ſongs

9 Before the Lorde, that ſhall vndertake the gouernment of the world, and ſhall gouerne the people moſt iuſtly and vprightly.

PSALME XCIX.

The Argument.

This Pſalme vvas ſet foorth, that the people vvhat ſtorme ſo euer ſhould ariſe, turning vnto GOD, ſhould learne to ſet foorth the promiſe of the Meſſiah againſt all terrours: of vvhome he ſo plainely ſpeaketh, as though he had bene nowe preſent at the ſame time, commaunding all men euen to beholde him in the viſible ſacraments ſet before them, bicauſe they vvere no vaine ſignes of his moſt preſent fauour, being euen the ſame in ſignification that ours are, (ſeeing there is but one and the ſame Chriſte, vvhether he be to be shevved, or already exhibited) although their ſignes vvere differing from ours. Furthermore, he adioyneth the teſtimonies of three moſt godly men, Moſes, Aaron, and Samuel, vvhoſe office vvas to pray vnto God for the people, both that vvhileſt that prieſthoode appointed of GOD ſhould remaine in authoritie, the people ſhould ſurely iudge, that the ſame God ſhould be preſent vvith them vvho vvas vvith them of old, as alſo they vvhich deſired to be heard, might folovv the ſame vvay of faith and godlineſſe that they did, vnto the vvhich doctrine of the publique and Eccleſiaſticall prayers, that is to be applyed vvhich Paul vvriteth. 1. Tim. 2. 1.

THE PARAPHRASIS.

1 NOWE I beſeech you, why ſhould we feare the force or threatenings of any man, ſeeing we haue the Lord him ſelfe to be our King? let the people fret as much as

they luſt, yea let the earth wauer, the foundations being ſhaken, it is enough that he is with vs that inhabiteth the Cherubims.

2 Verily the Lorde hath declared aboundantly the greatneſſe of his power in Zion, and all the people, nill they will they, ſhall be ſubiect to his power.

3 Let vs therfore neither feare nor yet doubt, but rather truſting vpon the moſt aſſured protection of God, magnifie that mightie and his terrible name to the enimies: for it is holy, and therefore all honour is due vnto it.

4 For is not this our King, as he is endued with moſt great power, ſo alſo the louer of iuſtice? wherefore we neede to ſeeke none other ſuccour beſides him, neither neede we to doubt but that he will puniſh moſt ſharply all them, of whome we are vniuſtly oppreſſed, for it is not poſſible that he ſhould ſuffer their wickedneſſe vnaduenged, who is the authour of equitie it ſelfe, and hath ſet downe the very rule of iuſtice vnto the poſteritie of Iacob.

5 Goe to then, praiſe ye the Lorde our God, and falling downe before his footeſtoole, worſhip him, for he is holy.

6 For this cauſe did he conſecrate Moſes and Aaron of old, and ſet Samuel alſo amongſt them, who did exerciſe the office of the mediatour for the people, the which thing whileſt they did, carefully praying vnto God, they were hearde of the Lord, Why then ſhould we doubt, ſeeing that ſame Prieſthoode is of force, but that we following their example, ſhould nowe alſo be heard?

7 And alſo he did ſpeake to thoſe our fathers of old out of the cloudie piller, vnto whome, bi-

cauſe

cauſe they ſhould keepe his commaundements, he preſcribed the rites of his diuine worſhip.

8 And thou O Lord our God giuing eare vnto them haſt ſuffered thy ſelfe oftentimes to be pacified by their prayers, although thou diddeſt not leaue the ſinnes of ſome of them vnpuniſhed that were wicked.

9 Wherfore take courage, and extoll the Lord our God with prayſes and worſhippe at his holy hil, for the Lord our God is holy.

PSALME C.

The Argument.

The Hebrevv title doth declare that this Pſalme, moſt ſhort in deede, but verie excellent, both for the pleaſantnes of vvordes, and the grauitie of the matter, vvas vvritten for this cauſe, that it ſhoulde be ſong in the ſacrifices of thankeſgiuing. And it doeth rehearſe tvvo moſt gret beneſits, the one of the creation (vvhich is cõmon vnto al men) The other of the free adoptiõ annexed vvith the perpetual protectiõ the vvhich vnſpeakeable beneſite is peculiar vnto the Church, vvhich for this cauſe is called the vvork of God.

THE PARAPHRASIS.

1 SOund out the trumpets vnto the Lorde all ye inhabitantes of the earth.

2 Come hither with ioye to giue due worſhippe vnto the Lord, preſent your ſelues in his ſight, and offer prayers vnto him.

3 Knowledge at the length this Iehouah to be the God. This is he that hath euen made vs, when we had no being of our ſelues, and which

is another peculiar benefite of him towarde vs, euen the farre greateſt of all, this is he by whoſe mercy we are a people conſecrate vnto him, and the ſheepe of his paſtures.

Come therefore I ſay to the gates of his houſe, to prayſe him, enter into his courts to ſing forth his prayſes, prayſe ye him and publiſhe his name.

5 For the Lorde is good, of infinite mercy, & mindfull of his promiſes through all ages for euer.

PSALME CI.

The Argument.

Dauid vvhen he had receiued the promiſe of the kingdome, not thinking ſo much of the great honour that vvas giuen him, as of the greeuous burthen that ſhould be laide vppon him, and as it is probable, beholding the faultes of Saul, and the diſordered ſtate of the vvhole kingdome, he vvould binde both him ſelfe and his poſteritie as it vvere vvith a ſolemne vovve before God, in this Pſalme: vvherein all the office of a king vvith a merueilous breuitie is explained, though generally, yet very exactly. Firſt of all then he bindeth the vvhole office of a kinge to tvvo principall vertues, euen mercie and iudgement, vvhereof the one cauſeth that kings be rather loued then feared: And this other by the vſe of ſcripture declareth the ſeueritie, vvhereby the obſtinate are bridled and kept in order, and it is contrarie to that ſofteneſſe vvhich doth not onely geue ſome releaſe from the bondes of the lavve, but doth vtterly diſſolue them. Neither doth hee treate of theſe vertues after the manner of the Philoſophers, but he vvill haue them both conſecrate vnto God,

and

and therefore to be applyed vnto the lavvs appointed by God himſelfe. Then comming to the vſe of theſe vertues he doth teſtifie, that he vvill not arrogate vnto himſelfe the gouernment of this kingdome promiſed, but onely receiue it of the hande of God himſelf, deliuering it vnto him (the vvhich thing he did moſt religiouſly aftervvarde obſerue) he treateth firſt of the preparing of himſelfe to performe this office: ſecondly of the right ordering of his ovvne priuate familie: and thirdly of the verie office, charge and dutie of a king. VVherefore in the 2. ver. beginning the right order of gouernement at himſelfe, farre vnlike vnto thoſe vvhich doe nothing leſſe, then that they commaunde to others, he maketh a vovve that he vvill giue great care to vnderſtand vvhich is the right vvay, being mindfull doubtles of the vvordes of the Lorde vnto Joſuah Joſ. 1. 7. and 8. and that he neuer declining from that vvay declared by God, hee vvill learne by the right gouernment of his ovvne family to execute the office of a king as is conuenient. Aftervvarde treating of the very publike charge, and beginning againe at himſelf he promiſeth that he vvill neither take euill counſel vvillingly of himſelfe, neither that he vvill followe euill examples. And vvhereas the Princes that haue povver in their handes to ſatisfie their luſtes, doe vſe to inuent infinite ſuch things either of thẽſelues, or take hold of the ſame moſt greedily vvhich they learne of others that are about them, David addeth that he vvill moſt carefully eſchevve men of corrupt manners. Finally vvhereas Princes are compelled of neceſſitie to vſe the ſeruice of many others, by vvhoſe eyes both they muſt ſee many thinges, and heare by their eares, and ſtand neede of their counſells, hee promiſeth that he vvill receiue no man, vvhome he

ſhall knowe to be of an euill conſcience, and that he will punish euen with death the falſe accuſers which are the poyſon of mankinde, and that hee will by no meanes ſuffer the proud & the ambitious, and that he will vſe the counſell and endeuour of men of fidelitie and vprightnes, and will diligentlie ſearch for them: and either neuer call to counſell or chaſe farre away the craftie and deceitfull. Finally he promiſing that he will be no leſſe a ſeuere iudge againſt wicked men, then a mercifull defender and foſter father of his owne, he declareth the laſt and chiefe end of the ciuill gouernement which was vnknowne of the Philoſophers, to wit, that the Lorde ſhoulde be worshipped purely & ſincerely in his citie, that is, in his Church.

THE PARAPHRASIS.

1 O Lorde I being appointed King by thee, after ſuch a manner of bountifulneſſe as neuer was heard, doe conſecrate this ſong vnto thee, both of mercie and iudgement, wherevnto I doe binde my ſelfe before thee to performe them, in the gouernment of the kingdome.

2 Firſt of all then vnto that time that I be ſet ouer the kingdome by thee, whome I determined neuer to preuent: I will giue all diligence, that both I may throughly knowe the right way appointed by thee, and may obſerue the ſame purely in my houſe.

3 I will neuer ſet before me to doe any wicked thing, I will forſake them that are of corrupt manners, neither will I take anye ſuch to me.

4 I will put farre from mee the authours of euill

euil counſelles, neither will I embrace at anye time the thing that I knowe to be euill.

5 I will deſtroy the ſlaunderers and falſe accuſers, I will not ſuffer the proude and the ambitious.

6 I ſearching out on euery ſide men that loue the trueth, will take them to be my familiar companions, and I will not vſe in doing mine affayres any, but ſuch as are truſtie and faithfull.

7 The ſubtill man will I thruſt foorth of my houſe, neither will I ſuffer thoſe that ſpeake deceiptfully.

8 To conclude I will painefully and without any delay worthily puniſh whomeſoeuer I ſhall vnderſtande to be wicked, and I will purge the holy citie of the Lorde from all wicked perſons.

PSALME. CII.

The Argument.

The Hebrevve title doth inſinuate, and the text it ſelf eſpecially ver. 14. & 15 doth much more euidently declare, that this Pſalme doeth belong to thoſe times that vvere moſt miſerable of all other, in the vvhich that captiuitie of the ſeuentie yeares vvas finished, ſo that it ſeemeth vnto mee to aunſvvere on the contrarie, vnto that excellent prayer vvhich is contayned in the 9. Chapter of Daniel, and there be foure partes thereof, one from the 1. verſe vnto the 11. doth deſcribe a moſt lamentable mourning of the Church, moſt like to a deade carkaſſe then to a liuing body, euen as it is reſembled in Ezechiel, Chapter 37. adioyning ſo liuelie and apt ſimilitudes, that in my iudgement there is no

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vvriting treating of the ſame argument comparable vvith this: the 2. part, from the 12. verſe vnto the 15. ſetteth foorth the argumentes of moſt ſure comfortes, partly dravven from the moſt conſtant nature of God himſelfe, partly of the Oracle, vttered by the mouth of Jeremie, and other Prophetes, concerning the reſtoring of the citie. The thirde part from the 16. verſe vnto the 23, is the amplyfying of the 2. part in the vvhich the dignitie and honour of the ſecond temple, that is to ſay, of the ſpirituall and eternall (vvhereof that ſtony temple vvas a figure) that is, euen of the Church, to be ſpread vvith moſt great maieſty through the vvhole vvorlde vnder Chriſt the heade, is deſcribed by the ſpirite of prophecie. Finally the fourth part, from the 24. verſe. vnto the ende of the Pſalme, the Church as a conquerour ſingeth a ſonge of triumphe.

THE PARAPHRASIS.

1 HEare my prayers O Lorde, and let nothing hinder, that my cries come not euen vnto thee.

2 Turne not thy face from me in ſuch miſerable times, but rather giue eare, and aunſwere ſpedily to me that crie.

3 For beholde my life is conſumed as the ſmoke, and I am withered and with out al moiſture, all my ſtrength being conſumed like the ſtone vnder the fire.

4 My heart is withered like the hearbe cut downe with the ſythe, and loatheth all meate,

5 My bones cõſumed with ſorrow ſtick hard vnto my fleſh.

6 I am like the pellicane the bytter dumping

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in the deſert, and like the Owle mourning in the wilderneſſe.

7 I paſſe the nights like a birde vnder the houſe eaues, bereaued of her mate, or ſpoiled of her yong ones taken forth of the neſt.

8 For mine enemies lye in waite for mee pore miſer, & with intollerable pride they abuſe the example of my calamity, if they wiſh euill or curſe any.

9 Wherefore I being caſt downe vppon the earth can not tell whether I doe eate breade or duſt, and I mixe my drinke with teares.

10 For how can I doe otherwayes, thou being ſo ſore diſpleaſed with mee, in that thou may ſeeme therfore to haue exalted me, that I ſhould fall with ſo much ſorer ruine?

11 Wherefore to conclude all in fewe words I vaniſh away like a ſhadow, when the ſunne ſetteth, and wither like the hay.

12 But thou O Lord vpon whoſe power notwithſtanding and promiſes I do reſt, continueſt ſtill the ſame, & thy memory which thou haſt appointed to be with vs, muſt needes be eternall.

13 Therefore ſeeing thou haſt ſo long bene as it were an idle beholder of the miſeries of *Zi*on ſo many yeares, thou wilt ariſe I know well and haue compaſſion vppon it, when the appointed time ſhall come.

14 Neither ſhalt thou want ſeruauntes, which ſhall beare good affection towardes the rammell thereof, & haue pity thereon, when it is beaten into duſt.

15 Yea it is ſo farre off that it ſhould alwaies ly proſtrate, that contrarywiſe O Lord, the Gentiles which in the former ages were alienate frō thee, ſhal now feare thy name, and all the kings of the world

worlde ſhall magnifie thy maieſty.

16 Becauſe thou O Lorde, whoſe worke this is onely, haſt built Zion again, and haſt ſhewed thy ſelfe there, much more glorious then at any time before.

17 Not deſpiſing the prayers of thy moſt miſerable people, but rather hearing them in very dede.

18 For thou ſhalt do a worke worthy to be ſet forth in writing to euerlaſting memory, & a new people created by thee, ſhall ſing forth thy praiſes.

19 Becauſe that from thy moſte high and holy throne, euen from the heauens thou haſt looked downe vpon the earth:

20 To heare the mourning of the priſoners, & to looſe them forth of their bonds, of whoſe life it was diſpaired.

21 22 That in Zion againe thy name O Lord, That thy prayſe I ſay in Ieruſalem may be publiſhed, many nations & kingdomes running together to worſhip thee.

23 How be it thou in the mean ſeaſon I grant, whiles this ſo great goodneſſe is waited for, doeſt greeuouſly afflict vs, and doeſt as it were cut of the threede of our life.

24 But in this extreame diſtreſſe O God, I did fly vnto thee, & I praied thee with plaine words, that thou wouldeſt not take me away haſtely before that I had runne the race of my life.

25 And why ſhoulde not I truſt, that it wil certeinely come to paſſe that thou haſte promiſed vnto vs, for thou art not like vs who are chaunged by time, but thou abydeſt ſtable through out all worlds.

26 And the very earth was moſte firmely eſta-

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bli hed by thee long ago, when thou madeſt it, and this mighty compaſſe of Heauē ſtandeth vnſhaken vnto this day, which was framed by thine onely hands.

26 But their ſtabilitie is nothing to that thine vnchangeable firmity, for they alſo be little and litle doe faile, but thou endureſt all one. All theſe things, I ſay, how ſtable ſo euer they ſeeme, are worne by little and little, as the garment is by long vſe, whiles that at the length they be changed by thee from the forme that we now ſee, as a garment caſt off.

27 Yet thou art the ſelfe ſame altogether, ſubiect to no terme of yeares and time.

28 Therefore that thy kingdome which thou haſte rayſed for thy ſelfe amongs thy people, ſhall alſo be for euer: and that poſterity or thy ſeruantes, with whome thou haſt made an euerlaſting couenant howſoeuer it be toſſed with many and moſt ſharp tempeſts, yet it being ſtaied by thy will and vnchangeble power, ſhall remaine for euer.

PSALME CIII.

The Argument.

Dauid did write this Pſalm being rauiſhed as it were out of him ſelfe into Heauen, in the which he ſtirreth vp not himſelfe only, but the very heauenly ſpirites alſo to ſing prayſes vnto God, taking the chiefe occaſion of that great & vnſpeakable benefite of God, whiche he beſtowed on his Churche by reuealing both the right way of righteouſneſſe, and the free forgiueneſſe of ſinnes: not forgetting his moſte aboundant liberalitie in giuing vs thoſe things moſte bountifully, which belong to this preſent life the which beneſites he ſetteth forth with moſte excel-

excellent ſimilitudes, & moſt ſweete ſentences, adioyning hereunto a moſte magnificent deſcription of the diuine Maieſty.

THE PARAPHRASIS.

1 GO too my deare ſoule and my inward bowels, giue thankes vnto God with all your power.

2 Prayſe the Lord my ſoule, and declare thy ſelfe, that thou art mindefull of all his benefites.

3 For it is hee alone who forgiueth all thy ſinnes of his vnſpeakeable mercie, & ſo playing the part of a Phiſitiō, wiping away the woore of the deadly wounds, wherwith thou waſt wounded through thy ſinnes, doeth cure the verie diſeaſes themſelues, to wit, euen the originall ſins.

4 This is he, who when thou waſt appointed to death did redeeme thee as his owne, and hath adorned thee with benefites, as teſtimonies of his ſingular goodneſſe and mercy.

5 This is he, who vſeth to miniſter vnto thee moſte aboundantly meate to eate, and to renue thee with giuing thee new & new ſtrength, like the eagle that liueth moſt long.

6 This is he, who being mindfull of his promiſes, doth defend the ſuppliants flying vnto him for ſuccour, and doth puniſh ſeuerely thoſe that do any iniury vnto others.

7 This is he, who declared the way vnto Moſes wherein we ſhould walke, and hath preſerued Iſrael, ſhewing ſo many miracles.

8 This is finally that Iehouah who euer was moſte ready to haue compaſſion vpon the miſeries of his people, & moſte ready to pardon the

moſt

moſt ſlowe to anger, full of goodneſſe & mercy.
9 Euen ready to forgiue, and not retayning injuries in memorie.
10 For ſurely he hath not ſo dealt with vs as our ſinnes did deſerue, neither hath he rendred puniſhment agreeable to our wickedneſſe.
11 Nay, looke howe much more greater the heauen is then the earth both in largeneſſe and in height, ſo much more doeth his goodneſſe excell, and as it were, ſwallowe vppe their ſinnes, who being penitent and ſorrowfull for them, do feare him.
12 So farre as the Eaſt is diſtant from the Weſt, ſo farre hath he remoued our ſinnes from vs.
13 With howe great and howe louing kindneſſe the parents are moued towardes their children being in any miſerie, with ſo great tender loue doeth the Lorde embrace thoſe that feare him.
14 For he knoweth that we are but earthen veſſels, he knoweth that our ſubſtance is made of the earth.
15 For I pray thee, vnto what thing rather ſhalt thou ſay that the life of men is like, though they flouriſh neuer ſo much, then like a little plant or a little flower.
16 For when as euen the leaſt blaſt of hurtfull weather doeth touch this flower, it periſheth, ſo that thou canſt not eaſily knowe the place it ſelfe wherein it grewe a little before.
17 Howbeit, thus flightſome then is mans life by it owne nature, but the euerlaſting mercy of GOD toward them that feare him, and that tender affection to preſerue his owne, which is alſo extended to their poſteritie, doeth redreſſe

this miſerable condition.

18 Of them I ſay that keepe his couenaunt, and apply them ſelues diligently to obſerue the ſtatutes that he hath made.

19 Finally, to paſſe ouer all theſe his benefites towardes vs, what honour is not the Lorde worthy of, whoſe ſeat is ſet in the heauens, & whoſe dominion is ſtretched foorth ouer all thinges without exception.

20 Go to then, with me you mightie ſpirits, being his apparitours, and the diligent executioners of his will, ſo ſoone as ye heare him ſpeake, celebrate ye the praiſe of the Lord.

21 O ye mightie armies of his moſt obedient ſouldiers, praiſe the Lord, I ſay.

22 Praiſe ye the Lord, O al his workes, in what place ſo euer of his dominiõ you be. Finally, thou my deare ſoule, ſet thou foorth the praiſe of God.

PSALME CIIII.

The Argument.

There is only this difference betwixt this Pſalme and the former, that in the other the particular beneſites of God towardes his Church, but in this his generall beneſits toward all mankinde, are rehearſed, namely the creation of the world and of euery part therof, and the gouernance thereof for mans ſake, both the which thinges he ſo amplifieth with ſuch an excellencie of words and grauitie of ſentences, that nothing can be thought to be ſpoken either more elegantly or more learnedly, then this heauenly poeticall inuention.

The Paraphrasis.

1 PRaiſe the Lorde O my ſoule, thou ſurely my Lord God art full of maieſtie, and art ſo accounted, declaring thy honour and glory wherwith thou art adorned in all thy workes.

2 For the Lorde ſhineth wholy, as he were cloathed with moſt bright light, the heauens being ſpread round about him, as it were a moſt large and bewtifull pauilion.

3 He him ſelfe hath built a chamber vnto him ſelfe in the very waters, being ſtaide onely by his power, he is carried vpon the cloudes as in a chariote, he is carried and walketh vpon the winges of the winde.

4 He vſeth the windes no otherwiſe then his meſſengers, and the lightenings as his miniſters.

5 Thou haſt eſtabliſhed the maſſe of the earth alſo to be vnmoued in her foundations, by thy maruellous wiſedome and power.

6 And thou hadſt couered it wholy in the beginning with the deapth of the waters, which ranne ouer the very tops of the hills.

7 But ſo ſoone as thou diddeſt rebuke them, they fledde away, and being afrayde by the terrible ſound of thunder, they departed haſtily.

8 Wherefore the hilles then did lift vp themſelues, and the valleyes contrariwiſe did fall downe, and goe into the place appointed for them.

9 But thou diddeſt ſhut vp the waters within their bounds, that they ſhould neuer returne to couer the face of the whole earth.

10 Yet the fountaines and the riuers gathered of them, meeting together, came foorth to runne by the bottomes of the mountaines at thy commaundement.

11 Euen that the cattell might drinke of them, and the wild aſſes, and other wild beaſtes might quench their thirſt.

12 By the which the ſhrill ſounding birdes ſhould abide, and ſitting vpon the boughes, euery one ſhould ſing his owne tune.

13 But on the other ſide, euen from heauen, thou watereſt the mountaines, powring downe rayne from thy chambers, and by that thy benefite it commeth to paſſe, that the earth as it were, drinking drinke to the fill, doeth not deceiue the hope of the huſband man.

14 That ſelfe ſame power bringeth foorth of the bowelles of the earth graſſe, and many kyndes of herbes to nouriſh the beaſtes, which are neceſſarie for the vſe of men: finally, it bringeth all kinde of nouriſhment.

15 Euen wine wherewith the ſtrength of man is refreſhed, and oyle whereby his face being annoynted doth ſhine, and breade wherewith the heart of man is ſtrengthened.

16 And alſo the very trees of Libanus, which we beholde ſo high, that it may ſeeme that God hath ſet and planted them with his owne hande, bicauſe they growe ſo mightily, muſt attribute it vnto the moyſture which the Lorde doeth ſend them moſt plentifully from the heauens.

17 There doe the birdes builde, there the ſtorcke maketh her houſe in the high firre trees.

18 The tops of the moſt high hills alſo are for the

the goates, and the rockes are a refuge for the conies.

19 He alſo hath created the moone to chaunge her fourme by certaine ſeaſons, and the Sunne alſo to haue the appointed time of his ſetting.

20 And ſo ſoone as he ſetteth, the darkeneſſe of the night commeth vpon vs, and then verily the wilde rauening beaſtes creepe forth of their dennes.

21 Euen the young lyons ſearching their pray with roaring, and requiring their meat as it were of God him ſelfe, who hath kept them ſhut vp in the day time for mans ſake.

22 But when the light returneth againe at the Sunne riſing, they get them ſelues into their dennes againe, as it were by a ſigne giuen from the heauen.

23 So that man may returne vnto his labours which he had left off, and continue his trauell ſafely vnto the euening.

24 Howe maruellous therefore are thy workes O Lorde, howe wiſely haſt thou made all things, with what and howe great riches haſt thou filled the earth.

25 And this wide ſea howe large is it, and howe innumerable fiſhes are there, howe many liuing creatures both of ſmall bodyes, and of monſtrous greatneſſe doe ſwimme therein?

26 The ſhippes alſo doe runne there through the ſeas, and thoſe huge beaſtes created of thee, do leape too and fro through the middeſt of the flouds, as though they would play.

27 And all theſe thinges as they haue receiued life of thee, ſo alſo they wait for meate of thee, wherewith they are nouriſhed in their due

times.

28 Therefore thou giueſt it vnto them, and they receiue it, and when thou openeſt thy handes, they are ſatisfied.

29 But if at any time thou withdrawe thy ſelfe from them, they ſtand euen aſtoniſhed, whileſt that thou calling againe that liuely ſtrength which thou hadſt giuen them, they dye at the length, and returne to their duſt.

30 Yet for all this, the kindes of things do not decay, but whileſt thou doeſt ſhewe foorth that thy power, which createth and preſerueth all things, thou cauſeſt that one of thy creatures comming into the place of another, the very face and furniture of the earth is renued.

31 Therefore euerlaſting praiſe be giuen to the Lorde, and let the Lorde continue to take his delight in his owne workes.

32 He is great I ſay, and very mightie, at whoſe angrie countenance the earth it ſelfe doth ſhake and tremble, and by whome the mountaines being touched, do caſt out ſmoake and flame.

33 And as concerning me, I will conſume all my life in praiſing him, and ſo long as I ſhall remayne aliue, I will praiſe that my God.

34 And would to God that my ſonges might be ſo acceptable vnto him, as I with glad and chearefull minde doe celebrate his ſo many and ſo great benefites.

35 And contrariwiſe, would to God that all the wicked that are ſtubborne againſt him, might vtterly be deſtroyed, but thou my ſoule prayſe thou the Lord, and all ye others praiſe ye God.

PSAL.

PSALME CV.

The Argument.

It is euident by 1. Chron. 16. that the author of this Psalme was Dauid, and that it was indited for Asaph to be song when the Arke of the Lorde was carried into the citie, and there is the same vse of this as of the two former, but the argumente is diuerse in this point, that he doth celebrate two peculiar benefites of the Israelites, namely the free adoption of that people, and the bringing in of the same into the lande promised. Nowe seeing we haue a couenaunt more excellent then the former, & our true Iosua is gone before into the verie heauen, we may well perceiue besides that nowe also the rehearsall of those olde histories is most fruitfull and most profitable, so haue we so many examples both of Gods mercy and trueth, whereby we may confirme our faith resting vpon the same foundations, and are bounde also much more then our fathers to celebrate these benefites, and to continue in setting foorth the same.

THE PARAPHRASIS.

1 PRayse the Lorde, call vpon him, and in the hearing of the people shewe forth his workes.

2 Sing vnto him, prayse him, set foorth his meruelous actes.

3 Glorie in his holy name, you also that seeke the Lord reioyce.

4 Come ye vnto the Lorde, and diligently seeke this visible signe and pledge of his power and excellencie, namely this arke.

5 Call to minde, howe many and howe great

miracles and wonders he hath wrought for your ſakes, finally what puniſhmentes he hath executed in iudgement of your enemies.

6 For we are the children of Abraham his ſeruaunt, & the offspring of Iacob whom he hath choſen to himſelfe.

7 And the Lorde againe is the gouernour in deede, and Lord ouer all the earth, but he is our God by a peculiar right.

8 Namely for that he is mindfull of that his couenaunt and word, which ſhall be of force for euer by his commaundement.

9 Of that couenant I ſay, which he made firſt with Abraham and after with Iſaac, which was confirmed with a ſolemne oth.

10 And further eſtabliſhed with Iacob or Iſrael in theſe plaine wordes to ſtande for an vnchaungeable and euerlaſting decree:

11 I will giue you this lande of Canaan as a poſſeſſion by right of inheritance meaſured out by me.

12 And that which he promiſed moſt freely, he hath performed alſo moſt faithfully. For though they were verie fewe in number and of no ſtrength, and liued in that lande as ſtraungers:

13 And chaunging their ſeates often times, wandering from nation to nation, and remoued from one kingdome to an other:

14 Yet was it ſo farre off, that he would ſuffer any violence to be done vnto them by any man, that hee alſo rebuked kinges for their ſakes.

15 And hath written this decree, as it were in theſe fewe words, let none touch mine annointed, and conſecrate Prieſtes, let no man hurt

my

my pophetes.

16 But afterwarde he ſent a famine vppon the earth, as it were called by him, and he did breake al the ſtrength of bread, that they might all ſeeme to be readie to periſhe ſtreight wayes.

17 But he ſent a man before them, when they ſhoulde goe into Egypt long before, by a moſte merueilous meane, farre from al mans wiſdome, who ſhold prepare them a place to ſoiourne in, euen Ioſeph, who was firſte ſolde as a ſlaue in Egypt.

18 But afterwarde he was bounde with Iron fetters, no leſſe chained in minde then in body.

19 Whiles at the laſt, at the time appointed, mention was made of him vnto the king, and the wiſedome which the Lorde gaue vnto him, did declare what manner of man, and howe excellent he was.

20 Then therfore the king and Lorde of the Egyptians did not onely ſend meſſengers, and looſe him from his bondes:

21 But alſo made him the ſteward of his court, and ſo appointed the gouernement of all his affaires vnto him.

22 Alſo an abſolute authoritie was giuen vnto him, ouer all the great Princes of Egypt, that he ſhould gouerne the verie magiſtrates of Egypt by his wiſedome and counſell.

23 Therefore came Iſrael at length into Egypt, and Iacob did ſoiourne in the countrie of Cham.

24 And the Lorde increaſed his familie there merueilouſly, ſo that they became fearefull for this cauſe vnto the Egyptians that hated them.

25 For God did change their mindes againſt his people, that they beganne to hate them,

whom they loued ſo greatly before, and they nowe laboured by ſubtiltie to circumuent the.

26 Yet did he neuer forſake them, but when their caſe ſeemed vtterly deſperate, he ſent Moſes his ſeruant, and Aaron whome he had choſen to ſuccour them.

27 And they as they were commaunded of God, when they were ſent did work thoſe great ſignes and wonders in the land of Cham.

28 Wherefore the Lorde did ſende darkenes vppon the Egyptians, which came ſo ſone as the Lord commaunded.

29 He turned their waters into bloode, and killed their fiſhes in the verie waters.

30 Swarmes of frogges came ſtreight way foorth of the earth at his commaundement, and went into the verie chambers of their king.

31 At the voice of his commandement ſwarmes of flyes and lyce came forth in all the coaſts of Egypt.

32 He rained downe ſtones from heauen, and horrible flames of lightnings did runne through all Egypt.

33 With theſe dartes he beat downe their vines and figtrees, and he did breake downe all the trees that were ſet in thoſe borders.

34 35 By his commaundement graſhoppers and caterpillers being ſtirde vp, came foorth without nomber, and deuoured euerie hearbe, and conſumed all the fruites of the earth.

36 Moreouer he did ſlay their firſt borne, that is, euen the chiefe of all their families.

37 Finally when all this was done, he brought foorth his people loaden with golde and ſiluer, all healthfull, and endued with ſtrength.

38 Egypt was glad at their departure which be-

before was greatly afraide of them.

39 He couered them as they went foorth in the day time with a cloud againſt the heat of the ſunne, and in the night, leaſt they ſhould wander to and fro, he went before them, and ledd them with the brightneſſe of a ſhining fierie piller.

40 They deſired quayles, which were giuen at their deſire, and they are ſatiate with breade ſent downe from heauen.

41 God brake the rockes for them, whence water did flowe, yea euen riuers did runne foorth.

42 And this did he, euen mindfull of thoſe thinges, which he the holy one in times paſt had couenaunted with his ſeruaunt Abraham.

43 Thus then he brought foorth his people, to wit, his elect, glad and ioyfull.

44 Vnto whom he gaue thoſe countries that were poſſeſſed of ſundrie people, hauing obteined with great eaſe, what ſoeuer the inhabitants thereof had gotten with great trauell and paines.

45 Namely that they being placed there, becauſe that the former inhabitantes had prophaned the lande with filthie ſuperſtitions & vile luſt, they ſhould obſerue the ſtatutes and lawes giuen them of the Lord. Prayſe ye the Lord therfore.

PSALME CVI.

The Argument.

I ſuppoſe that this Pſalme, euen as the 126. is to be referred vnto thoſe times, when they which were brought from Babilō with Zorobabell, or elſe with Ezra,

Esra & Nehemiah prayed for the reſidue, vvho not vvithſtanding vvere either detayned by covvardiſe, or vvere affraide by the difficultie of the iourney, either ſtayed there ſtill, for other cauſes. And the Prophete beginneth at a thankeſgiuing for the returne graunted vnto that people, ſtreight after he diſcendeth to a plaine confeſſion of the ſinnes of the vvhole nation, euen from the deliueraunce out of Egypt, expreſſing alſo the circumſtances euen of the times and places, and fully aunſvvering vnto that vvhich vve read in the 9. of Nehemiah vvher alſo it repeated often tymes that vvhich here is ſet dovvne in the 4. verſe, the vvhich vvould God in this our moſt miſerable age, in the vvhich vve almoſt ſee the patience of the moſte mercifull and mightie God, as it vvere ouercome vvith ſuch like ſtubbernnes, vvould God I ſay, that many had rather followe this example both publikely and priuately, then to be ſo ready to teare one an other in peeces.

THE PARAPHRASIS.

1 PRAyſe ye the Lord, and celebrate his name, for he is of moſte excellent and euerlaſting goodneſſe.

2 Who is able to ſet forth in words the wonderous works, which he hath done for vs? who is able ſufficientlie to ſet forth his prayſe?

3 O bleſſed is that man who at all times and in what eſtate ſo euer he is, neuer declineth from vprightnes and iuſtice.

4 But thou O Lorde be mindfull of mee, of thine vnmeaſurable mercie, which thou haſt alwayes ſhewed to thy people, and regarde me to make me partaker of thy ſaluation.

5 That

5 That I being a witnes of thy bountie towardes thine elect, may ioye and reioyce together with that thy people, which thou haſt choſen for thy peculiar heritage.

6 We verily I grant euen as our elders alſo haue erred, haue ſinned, and haue done wickedly.

7 For to begin the matter from the firſt originall, thoſe our Fathers neither had any regarde of ſo many myracles wrought in Ægypt, neither were they mindefull of the multitude of thy benefites, for they did ſtriue with thee at the redde ſea.

8 Yet God (O the incredible goodneſſe) that he might prouide for his owne glory, and teſtifie his owne power, hath preſerued them, thoughe moſte rebellious.

9 For he rebuked the ſea which incontinently dried vp, and he led his by the ſurges of the waters, euen as by the dry ground.

10 So did they eſcape ſafe out of the enemies hands, God deliuering them.

11 But their oppreſſers being ſwallowed vp with the waters did periſhe, ſo that not one of them remained aliue.

12 And the Iſraelites being ouercome by this fact, began then verily to beleeue in the Lord, & did ſing forth his prayſes,

13 But lo, when this was ſcarce finiſhed, when they ſoudenly forgetting al theſe thinges, would not ſuffer themſelues to be gouerned by the wil of God and his counſels:

14 But with immoderate luſt deſyred fleſh in the wilderneſſe, and began to tempt and try the power of the mighty God.

15 Therfore he granted vnto them that thing which

which they ſo greedily deſired, but to their great hurt: for theſe delicates brought them leaneneſſe and conſumption.

16 Yea and they went about through enuy to diſplace Moſes him ſelfe, and Aaron that holy prieſte of the Lorde.

17 Therefore the earth gaped and ſwallowed vp Dathan, and couered Abiram with the verie tabernacles.

18 But the fyre alſo beginning in the aſſẽbly of the rebellious, the flame did burne them vp together ſoudenly.

19 The ſame men made a calfe in the mounte Horeb, and worſhipped, when they had molten it.

20 Changing that their honour and ornament euen the euerliuing God (o miſerable men) into a dead Image of a Bullock that eateth hay:

21 And caſting away the memory of God the ſauiour, which had ſhewed ſo many wonders in Ægypt.

22 Who had delared ſo many miracles vnto them in the lande of Cham, & had done ſo horrible thinges at the red ſea.

23 Wherefore he was about to deſtroy them at once, but that Moſes dearely beloued of him aboue other, ſetting him ſelfe before God in the middeſt of the ſlaughter reſtrained his wrath, that it ſhoulde not bee fierce to vtter deſtruction.

24 What more? when he was about to bring them into the country promiſed they not beleeuing his wordes at all, did refuſe the land which ought to haue bene moſt deare vnto them.

25 And therefore diſdaining to heare GOD ſpeake, they ſtirred vp a tumult in their tentes.

26 There-

26 Therefore he ſtretched out his hande worthely againſt them, to deſtroy them in the deſert.
27 And did ſcatter their poſterity amongeſt the nations, and caſt them ſo into diuers regions.
28 For alſo they ioyned themſelues with Baal Peor that abhominable idol, & did eat the ſacrifices that were offered to things that had no life.
29 Againſt the whiche wickednesse God being moſte iuſtly angry, did fall vppon them and ſtrike them with a moſt greeuous plague.
30 But Phinees riſing vp with great courage did auendge that horrible fact, and the Lord ceaſed ſteight way to ſtrike them.
31 And Phinees was counted to haue done that thing iuſtly, and thereby did obteine the prayſe that ſhould remaine to all poſterity.
32 But they notwithſtanding prouoked God vnto wrath at the waters which were therefore called the waters of ſtrife, to the great dammage of Moſes.
33 For they ſo ſtirred his minde, that hee alſo ſpake ſomething vnaduiſedly.
34 And Moſes verely therefore died in that wilderneſſe, but they that were brought in to that land of Canaan, were nothing more obedient to Gods commaundementes then their Fathers, for they ſpared the people whome God had commãded ſtrictly to be ſlaine.
35 And they mixing themſelues amongs them, did ſtreightway learne their manners:
36 And ſerued their Idols to their moſte certeine deſtruction.
37 Euen comming to this madneſſe, that they did ſlay their ſonnes and their daughters vnto diuels.
38 That they offered I ſay the bloude of their ſonnes

ſonnes & innocent daughters,& powred it forth willingly to the graue Images of the Canaanites, & defiled the whole country with moſte cruell ſlaughters.

39 Behold therefore their moſt horrible facts, behölde the abhominable whoredomes, wherewith they of ſet purpoſe polluted them ſelues.

40 Wherewith God being moſte iuſtly grieued did ſo burne forth in anger againſt this people in the end,that though he had choſen them vnto him ſelfe before,he now abhorred them.

41 He deliuered them into the handes of the gentiles,and layed them open to the luſt & pleaſure of their enimies.

42 Wherefore they were after ſundry ſortes vexed by them afterward, and oppreſſed at their pleaſure.

43 Notwithſtanding he did deliuer them again ofter then once,by the which benefits yet it was ſo farre of,that they did recouer any better mind that contrariwiſe they following their owne luſtes, they ceaſed not to prouoke him to anger, whiles that they being forſaken of him, conſumed in that their owne wickedneſſe.

44 And who would not here haue in admiration the infinite goodneſſe of God?For lo,though he had profited nothing with thē ſo many ages, neither by benefites nor by chaſtiſementes, yet heard he their cryes in their diſtres.

45 And remembring his couenant,& of his infinite mercy ſoudenly changing his minde:

46 He cauſed that euen they which had carried them into captiuity, ſhoulde haue compaſſion vpon them.

47 Go to then O Lorde our God, finiſhe the work that thou haſt begun,and gather vs at the length

length home vnto thee, foorth of the Gentiles, that we may praiſe thy name, and ſet foorth thy praiſes for euer.

48 Let euerlaſting glory be vnto thee O Lorde God of Iſrael. O all ye people agree vnto me, and ſay with one mouth. Amen. Prayſe ye the Lord.

PSALME CVII.

The Argument.

This Pſalme, then the vvhich nothing can be ſpoken more truely, nor more eloquently, neither yet more diuinely, doth affirme the prouidence of God both generall and particular, to be moſt iuſt and alſo moſt mercifull, bringing foorth and moſt elegantly deſcribing moſt goodly examples of thoſe thinges vvhich come to paſſe, both by ſea and by land, that of neceſſitie vve muſt graunt, their cauſes and effectes vvholy to be gouerned by God, either againſt the vvicked vvhich deny God vtterly, or remoue him from the gouernement of the vvorld, as do the Epicures, or do thinke that he doth regarde the thinges that he hath made onely generally, as doe the Peripatetians, or doe binde him to ſecond cauſes, as do the Stoikes: as alſo againſt the ſuperſtitious perſons confeſſing the truth in deede, but attributing to their fayned gods, that vvhich belongeth to the moſt mightie and mercifull God alone. All the vvhich lyes being vvorthily condemned, the Prophet doth admonish the godly, and them that are truely vvyſe, that they ſhould learne rather to haue the vvorkes of God in admiration, and to praiſe both his moſt excellent vvyſedome and moderation in them, then to call them into doubtfull queſtion, and to dote vvith the vvicked.

THE PARAPHRASIS.

1 PRaiſe the Lorde, for his infinite goodneſſe & euerlaſting mercy deſerueth the ſame.

2 O you the innumerable multitude, whome God hath deliuered out of manifold daungers, and foorth of the handes of your enimies, acknowledge this thing with me.

3 For howe many hath he gathered from the beginning of the world, which were ſcattered from the Eaſt and the Weſt, from the North and South Ocean ſea.

4 Howe many wandering in the waſte wildernes, and ſeeking a citie cōmodious to dwel in,

5 Halfe dead, and killed with famine & thirſt,

6 Crying vnto him in their extreme miſeries, hath he heard, and being drawen foorth of their diſtreſſe

7 Hath he brought into the right way, and led them into commodious cities.

8 Let theſe men therefore ſet foorth this his great mercy before the Lord him ſelfe, and ſhew foorth his maruellous workes to other men,

9 Who hath refreſhed thē panting for thirſt, and fed them ſo mercifully being hungrie.

10 Howe many alſo being ſhut vp in darke priſons, and euen as it were, in the darkneſſe of death, being chayned in their minde with ſorrowe, and in their bodyes moſt ſtrictly with yron fetters.

11 And that worthily, bicauſe they did not obey the commaundements of God, which are ingrauen in the mindes of all men, but rather followed their owne luſtes, then the counſels of God.

12 Notwithſtanding, when the Lorde had ta-

med

med their fierceneſſe ſo, and had brought them to this point, that they could finde no helpe in any:

13 He hearde them crying vnto him in this their diſtreſſe, and deliuered them from their miſerie.

14 And bringeth them from the dungeons of the priſons and darknes of death, breaking their fetters of yron.

15 Praiſe ye therefore this ſo great mercy of the Lord before him, and declare his wonderfull actes to other mortall men.

16 Who hath broken the braſen gates, and hath broken in pieces their yron barres.

17 What ſhall I ſpeake furthermore of them, who by their owne fooliſhneſſe, going in the way of wickedneſſe, and being oppreſſed by manifolde diſeaſes, doe ſuffer the reward of their madneſſe?

18 And loathing all manner of meate, are at deathes doore.

19 Whom notwithſtanding the Lord did heare, crying vnto him in this miſerie, and he deliuered them out of their diſtreſſe.

20 And he ſpeaking but one word, did take away all the cauſe of their deadly diſeaſe, and reſtored them to health.

21 Let theſe men therefore praiſe this his ſo great mercy before the Lorde alſo, and publiſh his maruellous workes before other mortall men.

22 Let them offer the ſacrifices of praiſe vnto the Lorde, I ſay, and let them rehearſe with great ioy what he hath done for them.

23 But they which goe vnto the ſeas by ſhip, and there continue, and are occupied in the waters:

24 They ſurely beholde the great workes of the Lord, and they may ſee with their eyes howe maruellous he doth ſhewe him ſelfe in the mightie ſurges of the ſea.

25 For ſo ſoone as he ſpeaketh, the windes doe riſe, and ſtraitwayes ſtirre vp horrible tempeſts, and the ſeas do ſwell with the raging ſtormes.

26 The mariners with their ſhippes are nowe lifted vppe to heauen, and nowe rolled downe to the lowe bottomes, their myndes fainting for feare.

27 The whirlewindes do toſſe them round about, they ſtagger here and there like dronken men, ſo that neither their cunning, nor their ſtrength hath any place.

28 Whome yet calling vnto him in this diſtreſſe, the Lorde deliuereth from theſe miſeries wherewith they were vexed.

29 For he which had raiſed the ſtormes, doth calme them, and the raging of the flouds doth ſoudenly ceaſe.

30 But they when the flouds are aſſwaged, being ioyfull, are at the length brought by him into the deſired hauens.

31 Goe to then, ye alſo ſet foorth ſo greate mercy of the Lorde before him, and declare vnto other mortall men his maruellous workes.

32 Let theſe men I ſay, praiſe the Lorde, in the midde multitude of the people ſtanding about them, yea let them praiſe him in the aſſembly of their chiefe men.

33 For he the ſame ſo oft as he pleaſeth, turneth the wildernes into flouds, and the well watred places into drye wildernes.

34 And he turneth the moſt fruitfull countries into extreame barrennes, prouoked by the ſinnes

nes of the inhabitants.

35 Contrariwiſe, he bringeth in againe ſprings of waters, flowing aboundantly vpon the deſerts and countries, not inhabited for their dryneſſe.

36 And he placeth there, men that liued moſt miſerably before, who do alſo build moſt populous cities.

37 Sowe the fieldes, doe plant vines, and doe reape corne in aboundance.

38 Euen bicauſe he of his ſingular mercy doth both multiply them, and doth encreaſe their cattell maruellouſly.

39 And they againe (ſo doth he chaunge the courſe of things) are diminiſhed and oppreſſed with anguiſh, and are broken with all kinde of calamitie and miſerie.

40 He alſo maketh the princes which were terrible to others before, by taking away al their authoritie, moſt contemptible and deſpiſed, that they knowe not whether to turne them.

41 He alſo raiſeth vp the poore and oppreſſed, and ſpreadeth their families like a flocke.

42 Let all them therefore which are of vpright iudgement, behold and marke theſe things, and take great pleaſure thereof: but contrarie let all the wicked which raile againſt Gods prouidence being conuicted, holde their peace.

43 Loe then therefore, who ſo euer is deſirous of true wiſedome, let him giue him ſelfe wholy to conſider theſe thinges, that he may attaine vnto the knowledge of the infinite mercy of the Lorde.

PSALME CVIII.

The Argument.

This Pſalme is gathered partly of the verſes 7.8.9.10. 11. of the 57. Pſalme, partly of the verſes 5.6.7.8. 9.10.11.12. of the 60. Pſalme, vvhere ye may ſeeke the Argument.

THE PARAPHRASIS.

1 I Being prepared with my whole hearte O God to praiſe thee, deſire to do it both with voyce and inſtruments, Goe to therefore my tongue,

2 Goe to viol and harpe, awake with me in the morning.

3 The nations moſt farre off ſhall heare me, publiſhing thy praiſes, the people ſhall heare me ſinging vnto thee.

4 For thy goodneſſe ſurely hath extended it ſelfe vnto the very heauens, and thy trueth euen vnto the cloudes.

5 Declare thy ſelfe O God, to ſit aboue the heauens, and ſhewe thy glory to the whole compaſſe of the earth.

6 That they may be deliuered whome thou loueſt, ſaue them therefore by thy power, and heare me.

7 And doubtleſſe it will ſo come to paſſe, God ſpeaking vnto vs ſo out of his Sanctuarie. Wherfore I wholy reioyce nowe of the victorie, for GOD will graunt vnto me that I ſhall ſet my kingdome in order, and ouercome myne enimies. Therefore I will diuide the fieldes of the Sichemites, and will meaſure out the valley of Succoth.

8 I will haue in poſſeſſion my Gilead, and Manaſſeh

Manaſſeh beyond Iordan, driuing away the gentiles that are about them, Ephraim ſhall be the greateſt part of my armie, I wil place the throne of iudgement in Iudah.

9 But the ſtraungers howe ſtout ſoeuer, ſhall doe my ſeruile works. The Moabites ſhall holde vnder the baſen to waſh my feete, I will commaunde the Idumeans to take vp my ſhooes, being put off, and caſt vppon their heades. I will triumph ouer proud Paleſtina with ioyful acclamations, as ſhe hath triumphed ouer vs before.

10 But by whoſe conducte ſhall I winne ſo many ſtronge cities? and what power ſhall I reſt vppon to come into Idumea.

11 Verily thou being our capitaine, and truſting vnto thy power, O my God, though thou haue forſaken vs before, and haſt refuſed a long ſpace to go before our armies.

12 Therefore helpe thou vs O Lord, after the calamities of ſo many yeares, for the helpe is vaine that is hoped for of men.

13 We truſting onely vnto God ſhall do valiantly, hee alone will treade downe our enemies.

PSALME CIX.

The Argument.

This Pſalme is vvritten by Dauid vvith ſuch a terrible and fearefull ſtile, as thou canſt ſcarcely finde any example in the vvhole ſcripture, like vnto it, vvherefore it muſt be vſed in prayer, and alſo reade vvith great iudgement, yet is there ſome vſe thereof, ſo that vve add theſe cautions. Namely, firſt of all that vve be not drawen vvith the ſpirite of vengeaunce or falſe zeale, but that vve ſpeake rather

the glorie of God onely, and that earneſtly, and as he him ſelfe commaundeth: then leſte vve vſe theſe and ſuch like prayers vnaduiſedly againſt certaine perſons, ſeeing that vvee can not eaſily knovve, vvho do ſinne vnto death, and vve are bound to pray for the repentaunce and ſaluation of all. For othervviſe that vve may make prayers indefinitely, and vvith the exceptio of the ſecret iudgements of God, being ledde vvith the true zeale of God againſt the enemies, vvho of deſperate malice yeelde their ſeruice vnto Sathan, and perſecute Chriſte and his members cruelly vvith an euill conſcience, that he vvill deſtroy thoſe euill men as they deſerue, it is plaine hereby, that Chriſte himſelfe commaundeth vs dayly to pray that his kingdome may come, the vvhich thing verily can not come to paſſe, but by the ouerthrovving of the kingdome of Antichriſt, and by deſtroying all the deſperate enemies of the Goſpell, and of the true Church. Yea of ſuch imprecations conceiued againſt certaine perſons, vve haue not onely this example and others alſo in the Pſalmes, but alſo in the vvritings of Paul, as Gala. 5. 12 and 2. Tim. 4. 14. and in Peter Actes. 8. 20. Although he mitigate that imprecation aftervvarde, and alſo the olde Church did povvre out theſe and ſuch like prayers againſte Julian the Apoſtata, the vvhich the verie end did proue that they vvere heard, and ſurely vnleſſe ſometimes vve might vſe them, it vvere in vain vvhich is vvritten 1. Jo. 5. 16. But theſe thinges are not to be drawen into example, and as I ſaide before, vve muſt take greate heede leaſte either for deſire of vengeaunce, or falſe zeale or vnaduiſedly vſing them, vve ſinne againſt either, or againſt both the tables of the lavve, and bringe vppon our ovvne heades the thing that vve pray againſt others. As

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concerning Dauid, and this Pſalme, vvhat bitter hatred he ſuſtained, and hovv cruelly he vvas perſecuted many yeares by Saul and hu, it may be vnderſtand by hu ovvne hiſtory: yet that hee did beare no priuate hatred againſt Saul, it appeared by that that he ſpared him ſo oft, neither is it read that he did any thing cruelly in that vvhole time of banishment. Therefore did he regarde the glorie of God alone, and the reſtoring of the kingdome, truſtinge vnto the promiſes of God: Furthermore the ende doth declare, that Dauid did ſpeake theſe thinges vvholy by the ſpirite of Prophecie, and as he vvas a figure of Chriſt himſelfe, as Peter doth teach vs. Actes 1.20. The vvhich agree vvith the hiſtorie of Chriſtes death, and vvith the pnnishmentes, vvhich the miſerable Jevves doe novve alſo ſuffer: vvhich things Dauid doth pronounce of him ſelf, and of his enemies in this Pſalme. And although it can not be certainly determined, againſt vvhome ſpecially Dauid caſt foorth theſe dartes, yet I iudge their opinion to be moſt probable, vvhich doe referre thē vnto Doeg: For they agree vvith his fact vvhich vvas moſt horrible, and the 16. verſe of this Pſalme doth point as it vvere vvith the finger the circumſtaunce of that time as the 8. verſe of this Pſalme doth make mention of his office and charge, and although the holy ſcripture make no mention of Doeg aftervvard, yet can it not be doubted, but theſe Prophetical execrations did fall vppon him, and ſuch as vve ſee alſo, conceiued againſt him in Pſalme 52. Finally let them all knovve, vvho follovving the example of Doeg or Judas doe perſecute the Church at this day no leſſe cruelly, & namely they vvho exerciſing the ſame hatred, that they haue receiued of their Elders, haue not ceaſed of late to ſtirre vp the kings by them bevvitched, to

the moſt cruell murthers of moſt innocent men, and vvhoſe cruelti is not yet ſatisfied, let them knovv I ſay, although the Church doe not apply theſe prayers preciſely againſt them, yet both they and theirs (vnleſſe they repent vvhich I rather deſire doubtles) haue the ſame and peraduenture more greeuous punishmentes, euen in this vvorlde, hanging ouer their heades: as already is come to paſſe vppon many of them.

THE PARAPHRASIS.

1 O GOD my onely honour, and by whoſe iudgement I know I am allowed & cómended as innocent whome theſe men doe condemne as moſt wicked, keepe not nowe ſilence.

2 For thou ſeeſt with howe many moſt falſe ſlaunders I am aſſayled by wicked, deceiptfull, and lying men.

3 With howe great hatred they inuade mee, both in worde and deede that I ſhoulde not eſcape any way, Finally howe vnworthly they fight againſt me.

4 For ſurely they render vnto me hatred for amitie, and there remaineth nothing vnto mee, but onely to flee to my prayers.

5 For my benefites I ſay, they render iniuries and for loue hatred vnto me.

6 Chiefly that moſt wicked man, who ſeeing he hath abuſed his authoritie againſt the good and the godlie, caſt him downe againe vnder ſome wicked man, vnto whoſe luſt hee may be ſubiect, and cauſe him to haue enuious men againe at his elbowe, which may let his purpoſes.

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7 Let him be drawen into the lawe, and let him neuer goe out, but condemned, and ſo many petitions as he ſhall make to the iudge, let them bring vppon him ſo many penalties.

8 Let his life be ſhort, and let another take his charge, when he is put foorth of office.

9 Let him leaue his children fatherles, & his wife a widowe.

10 Let his children wander frō dore to dore, to beg their breade, all their goods being deſtroyed and waſted.

11 Let the cruell vſurers ſnare him, and all his ſubſtance with their moſt intricate ſnares, and what ſoeuer he hath gotten by ſore labour, let it fall vnto men, that pertaine nothing to him,

12 Let none of them which were his welwillers before, reteine conſtant friendſhippe with him, let no man haue compaſſion of his fatherles children.

13 Let his kinred vtterly periſh and let him be deſtroyed in his next poſteritie.

14 Let the Lorde call vnto memorie not only his ſinnes, but alſo the ſinnes of his fathers, and of his graundfathers, and alſo let him cal to memorie the ſinnes of his mothers kinred, neuer to blot them out.

15 Yea let them be alwayes in Gods ſighte, whiles the remembraunce of him be vtterly abolished.

16 For truely his manners deſerueth this, that his puniſhment ſhoulde be equall to his tranſgreſſion, as one that hath beene ſo farre from all humanitie, that he hath not onely had no pitie on me, but alſo hath ſought mee vnto death, which am vexed for no deſeruing of mine owne

and

and am forſaken of them, that ought not ſo to doe, and one that am vtterly aſtoniſhed.

17 He delighted in curſinges the which rather let them fall vppon his owne heade, and as he was an enemie of all humanitie, ſo let it depart farre from him.

18 Yea let all kinde of calamitie ioyned together with thy wrath, cleaue vnto him like a garment, and inuade him wholy, as the drinke receiued into the body entreth into the bowels and the ſtrength of oyle doth pearce vnto the very bones.

19 And let him haue perpetuall miſerie to be couered therewith wholy as with a cloke, and like a girdle wherewith he may be alwayes girded, when he commeth forth.

20 And let them haue this rewarde of their wickednes of the Lorde, which are mine enemies, and deuiſe my deſtruction with their deadly ſlaunders.

21 But thou againe O Lord God, grant vnto me this thing for thine owne names ſake, that thou wilt deliuer me for thy great mercie.

22 For I am moſt miſerable, and verie poore, and moſt deepely wounded in my heart.

23 I vaniſhe away like a ſhadowe when the light goeth downe, and I leape here and there like a graſhopper.

24 My knees doe fayle for hunger, and my bodie is conſumed, all ioyce being waſted.

25 And which thing is moſt greeuous of all, they are ſo farre of from being touched with any droppe of mercy, that contrariwiſe they take occaſion h reof to rayle againſt me: and if peraduenture they ſee me, they wagge their head in deriſion.

26 Helpe

26 Help me O Lord my God, and deliuer me for thy ſingular clemency.
27 Shew ſome notable worke, that al men may confeſſe that I am preſerued not by humane power, but by thine onely helpe and patience.
28 Go to then, let theſe men curſe me as long as they luſt, ſo that thou doe fauour me: they wil riſe againſte me I knowe well enough, but in the end they ſhall be aſhamed of them ſelues, and I thy ſeruaunt wholly addicted vnto thee ſhall reioyce.
29 My enemies I ſay ſhall bee cloathed with ſhame and reproch (whiche they haue wilfully called vpon them ſelues) as with a garment.
30 But I prayſing God openly will ſet forth his benefits exceedingly, and wil prayſe him before all people.
31 Who ſtandeth by the pore, that he may defend their life appealing vnto him, againſt vniuſt condemnations.

PSALME CX.

The Argument.

I hinke that this moſte excellent and moſte pretious Pſalme, may aptly be called an epitome of the Goſpell promiſed, vvherein truely (although the Ievves vvhich vvere giuẽ vp into a reprobate ſence go about to couer light vvith darkneſſe) theſe chiefe pointes of our ſaluation are declared, both vvith a great perſpicuity & a meruellous breuity. Firſt the diuinity of Chriſt verſ. 1. as Chriſt himſelfe doth interpret it. Mat. 22. 42. &c. For the very enemies of Chriſte did not doubt but he ſhould be man, & that of the ſtocke of Dauid. Secondly, his humanity, vvith his euerlaſting power & kingdome, both in Heauẽ & in earth, & alſo vvith the name vvhich is aboue

all

all names (the very Godhead being excepted) and therefore the vnity of the perſon in both natures, beſides all that, Eutychian *or* Maieſtaticall *preſence is in the ſame verſe, in theſe vvords. Syt at my right hand, as the Apoſtle doth interpret it Heb. 1. 12. Thirdly, the battailes of the ſame king and his victories againſt all his enemies, viſible and inuiſible, in the laſt part of the ſame verſe, as the Apoſtles interpret it. 1. Cor. 15. 24. & ſo forth, and Hebr. 10. 13. Forthly, from vvhat time this king beganne his kingdome verſe 2. as Eſai doth interpret it, Eſa. 2. 3. and by the theefe hanging vppon the Croſſe. Luke 23. 42. Vnto vvhich Pilate himſelfe though he thought no ſuch thing, did ſubſcribe it in three languages. Fiftly, a playn deſcription of the true Church, that is to ſay, of them that are ſet vp againſt the enemies of this king, in the 2. verſ. Firſt that they are a people vvhich do obey vvillingly, and vvithout diſſimulation. Furthermore, like as Soldiers are knovven by their liueries or other cogniſance vnder vvhoſe ſtandardes they fight, euen ſo the armies of this moſte holy king are knovven by holineſſe. And this holineſſe vvithout all doubt before God is Chriſt himſelfe, vvho is made vnto vs vviſedome, iuſtice, ſanctification & redemption, & in vvhome vve are vvithout ſpot or blot. But before men the very fruites of faith are the cogniſance, the vvhich thing the prophet declareth, borrovving the manner of his ſpeeche of the ornamentes of the prieſtes & Leuites in the vvhich chiefly at their ſolemne feaſtes, they came forth euery one in their order. Thirdly, he ſignifieth that this beauty doth novve lye hid vnder the Croſſe & miſeries, vvhereunto the Church is ſubiect, but that vvhich vve are, as is vvriten 1. Io. 3. 2. ſhall appeare in that day of the reſtoring of the Church: vvhereof Peter maketh mention, Acts 3.*

21.

21, 1. Cor. 15. 28. *In the fourth place, he cõpareth the assembly of the Godly howsoeuer miserable soeuer it is, with the army of moste chosen young men, that we may knowe that the power of GOD is made perfect in our infirmity, the whiche power chiefly appeared in the first infancy of the Christian Church being newe borne euẽ with the great shame of those that succeeded afterward. Finally al these things, to wit, both the Churche it selfe, and all the gifts wherewith it is adorned, he saith by a moste excellent & apt similitude, that it is a dewe falling downe frõ heauen as out of the wombe of the morning, that is to say, it is the meere & only gift of the free goodnesse of the heavenly father. Sixtly, a description most perfect of another office of Christ, that is to say, of his eternall priesthood, confirmed by an oth, repeating also vnder the figure of Melchisedech the conjunction of both the natures into one subiect ver. 4. of the which thing howe many and howe great mysteries there be, it is declared in the 7. Chap. of the Epistle to the Hebrues throughout. Seuenthly, in the verses 5. 6. 7. the battailes chiefly of Christe himselfe and afterward euen of the Churche which shall followe, from the beginning of the reuelation of the gospel vnto the seconde comming of Christ against all the most mighty Princes, & chiefly against Sathan the Tyrant of this world vnlesse by the Monarch whereof he specially maketh mention in the 6. verse we had rather vnderstand the Romaine Empire & his image, euen Antichrist. The which thing Daniell did expounde more plainely afterward. Daniel. 11. 44. & Iohn in the Reuelatiõs When the triumph shal be so much more glorious both of the captaine and also of the souldiers, as the battell hath more sore and longer continued.*

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THE PARAPHRASIS.

1 OTher fathers in deed are the Lords of their children, but this ſonne that is promiſed vnto me is my Lorde, being verely the eternal God: and in that he is very man alſo to be borne of my kinred, he ſhall be ſo highly exalted of Iehouah, (which hath decreed this from all eternity) that he ſhall ſit at his right hande, that is to ſay, that he ſhal haue rule & dominion ouer all things created, without any exception. Yet will there not want many, and thoſe moſte mighty enemies which will reſiſt this king, but all their enterpriſes ſhall be in vaine: For the Lorde will caſt them downe, and treade them all vnder his feete, not one being excepted.

2 And Iehouah will giue vnto him in Sion this kingdom of euerlaſting ſtability ouer al the ends of the earth, yea as I haue ſayd allready, whiche ſhall be extended euen to the very right hand of God, of the which kingdome the power ſhall be ſo great that the more enemies it hath, the more excellent & more euident ſhall it be.

3 And the people which willingly and obediently offer thē ſelues to be gouerned by him after infinite victories had ouer the enimies in the day that the king, when he had ouercome all his enemies, ſhall muſter all his armies to make a trinmphe ſhall appeare before him, alſo in garmentes of triumph whiche ſhall be holy, moſte pure, and moſte ſhining. Then I ſay O king thou ſhalt behold the multitude of thy moſt choſen yong men, which the morning of that moſte heauenly light hath brought forth vnto thee, by powring downe her moſte plentifull deaw vpon the earth.

4 And

4 And do not maruell that I haue made mention of holy garments. For all thinges ſhall here be moſt holy, and ſeparate altogether from all impuritie, for they ſhall be conſecrate and made holy euen by him, that is both a mightie King and a moſt holy prieſt. For Iehouah hath appointed him to be a Prieſt alſo, and that with an inuiolable othe, and hath made him not like Aaron & his poſteritie, euen mortall men offering tranſitorie things, but an eternall Prieſt, with a ſpirituall and moſt pure ſacrifice, (to wit, him ſelfe) being once offered to reconcile his vnto God for euer, of the which eternall Prieſt that great Melchiſedech was a figure, as he is ſet forth vnto vs by Moſes.

5 Wherefore thou holy aſſemblie, with what ſtormes ſo euer thou be toſſed, be voyde of care truſting vpon ſo great a King and Prieſt, for he will alway be preſent with thee, and will deſtroy in his anger thoſe kings that ſtriue againſt thee, at the very time and moment, which he hath moſt wiſely determined.

6 And he will bring into ſubiection vnto his kingdome the people farre and wide, ſauing his owne, and making an horrible ſlaughter of the rebels euery where, and he will ouerthrowe that monarch that ruleth ſo farre and wide.

7 Yet ſhall he him ſelfe drinke alſo of the brooke before theſe triumphes, and ſhal ſuffer al the miſeries of the moſt grieuous battell, wherewith he may ſeeme to be ſwallowed and drowned: but it is ſo farre off, that he ſhould hereby ſuffer any detriment, that contrariwiſe by this ſame meanes, he ſhall lift vp his head moſt high, crowned with euerlaſting glory.

Psalme CXI.

The Argument.

It appeareth that this Pſalme and certaine other that followe, vvhich haue a common title Halleluiah, *vvhether they vvere vvritten by Dauid, or by other Prophets and ſingers, vvere ſet foorth for this purpoſe, that the people comming together to the temple, chiefly at the ſolemne feaſtes, ſhould vnderſtand that this is the end of ſacrifices and other holy rites, euen to praiſe God, not that the forgiueneſſe of ſinnes and righteouſneſſe ſhould be ſought in thoſe vvorkes, but that euery one being admoniſhed by thoſe viſible ſignes ſhould riſe vp by true faith, to the very things ſignified (namely to Chriſt and the benefites promiſed in him) and ſo ſhould ſet foorth the bounteouſneſſe of God by an earneſt confeſſion of the ſame, vvhich is the true vſe euen nowe alſo of the Chriſtian aſſemblies and ſacraments. And there be ſet foorth in this Pſalme the goodneſſe of God, his vviſedome and iuſtice to be conſidered: firſt in the creation, ordering, and gouernement of the vvorld, then in that maruellous deliuerance out of Egipt, & other further teſtimonies, vvhereby God did declare his ſingular fauour towardes this people in diuers ſortes. Finally, this Pſalme is concluded vvith a moſt graue ſentence, vvhich is to be ſet againſt all the blaſphemous vvordes of vvicked men, deriding this moſt comfortable doctrine.*

The Paraphrasis.

1 PRaiſe ye the Lorde with the whole heart, O ye people that be gathered together, and conſecrate to him, to declare his benefits in this aſſembly.

2 For the workes of the Lord verily ar great, but

but onely knowne vnto them which are delighted in the conſideration of them.

3 For a maruellous brightneſſe doeth ſhine foorth in his workes, compelling the mindes of all men that doe beholde them, to giue him honour, and what ſo euer the wicked doe prate, his moſt perfect iuſtice doth ſhewe foorth it ſelfe to be ſeene, in the gouernement of them.

4 But eſpecially that moſt milde and mercifull Lord, hath appointed for vs this ſolemne memorie of his benefites.

5 For this is he which hath miniſtred that meate ſent downe from heauen, to thoſe that feare him whole fourtie yeares long, and that orderly meaſured to euery familie, for he is neuer forgetfull of his couenaunt.

6 Furthermore, by taking away thoſe countries from the inhabitantes, and giuing them in poſſeſſion to his people, he declared in deede of howe great power he is.

7 Certainely thoſe things which he wrought for vs by his owne power, when we came ouer into theſe countries, doe declare both his moſt conſtant fidelitie in performing his promiſes moſt manifeſtly, and alſo his iuſt ſeueritie in puniſhing wickedneſſe, and they doe proue that all thoſe thinges remaine firme and ſtable what ſoeuer he decreeth.

8 And we vtterly graunt, that theſe thinges, ſeeing they are directed by a moſt certaine and moſt right rule, are ſo eſtabliſhed, that they can not once wauer, much leſſe be altered or aboliſhed.

9 Therfore he did not only bring in his people thether, but alſo did defend them in all daungers. For he ſo couenaunted at that time with

his people, that he did prouide by certaine ſtatutes for the keeping of his couenaunt. Finally, his name is holy vnto his, but terrible to his enimies.

10 Therefore this is the chiefe point, and the very ſumme of true wiſedome, *to feare the Lorde.* They certainly are truely wiſe, who ſo euer doe obey his commandements, and his praiſe though it be deſpiſed of the wicked, yet ſhall it remaine for euer.

PSALME CXII.

The Argument.

Like as of neceſſitie they vvere diuerſly affected vvhiche vvent vnto the Temple, either in the ſolemne feaſtes or at other times: euen ſo doe vve ſee, that theſe Pſalmes vvere applyed to diuers endes, like as alſo the Apoſtle 2. Tim. 2. 1. maketh foure kindes of publique prayers. This Pſalme therefore pertaineth vnto thoſe prayers, vvherein vve pray for deliuerance from thoſe thinges that do preſſe vs: although it is not vvritten ſo much in forme of ſupplication, as of conſolation, as though the Prophet ſhould comfort and raiſe vp the miſerable and carefull, that notvvithſtanding they ſhould courageouſly goe forvvard, and not be ouercome vvith the greatneſſe of the calamities, and ſo either deſpaire or decline to vvicked counſels, as it oftentimes falleth out in ſuch diſtreſſe. And the promiſes pertaining to the commoditie of this life, are ſet foorth to be conſidered againſt thoſe tentations, for tvvo cauſes eſpecially. Firſt bicauſe vve are very oft tempted by Sathan, by the loſſe or by the endaungering of temporall commodities. Againſt the vvhich tentation are very aptly oppoſed thoſe promiſes vvhich are directly

ly contrarie: furthermore, bicauſe the old Teſtament had thoſe promiſes plainely expreſſed. But ſurely it vvas neuer the meaning of the holy Ghoſt, to retaine the mindes of the faithfull in the vvaiting for theſe things, ſeeing they vvere the pledges only of ſpirituall graces, and that vvith a condition annexed ſo farre as God did knovve them to be expedient, ſeeing theſe temporall thinges are neither abſolutely of them ſelues, nor neceſſarily good. That great learned man Mollerus *doth vvrite very aptly, that this Pſalme is a plaine commentarie of the ſaying of Paul* 1. *Timoth.* 4. 8. *Godlineſſe hath the promiſe both of the preſent life, and of that vvhich is to come.*

THE PARAPHRASIS.

1 O Bleſſed is the man, though many thinke the contrarie, who fearing the Lorde, doth obey his commandements willingly, and with all his power.

2 For his poſteritie ſhall flouriſh, for God fauoureth the generation of the iuſt.

3 His familie is filled with riches, and the things that he hath iuſtly getten do continue.

4 That meeke, mercifull, and iuſt God, commandeth the light to ariſe vnto them that walke vprightly, in the middeſt of the darkneſſe of calamities.

5 A good man is alſo liberall, he lendeth, and gouerneth his things vprightly and iuſtly.

6 Wherefore he ſhall neuer fall, and his memorie ſhall be for euer.

7 He ſhall be ſhaken with no ſlaunders, neyther with any euill tidings, but ſettling his hope vpon the Lorde, ſhall conſtantly confirme him ſelfe.

8 By this meanes his heart being ſtayed, he will couragiouſly waite, whileſt that he ſee his aduerſaries ſuffer the iuſt rewarde of their wickedneſſe.

9 In what ſtate ſo euer he is, he continueth to be liberall vnto the poore, and remaineth iuſt, wherefore he is increaſed daily more and more with glory and honour.

10 The wicked ſeeing this his felicitie, will be greatly grieued, and will gnaſh with their teeth, but they ſhall conſume away, all their enterpriſes being brought to nought.

PSALME CXIII.

The Argument.

The Leuites vvhich vvere appointed to ſing, doe exhort them ſelues mutually in this Pſalme, to praiſe the loue of God tovvardes man, teſtified by many benefites, chiefly tovvard the miſerable and poore, ſuch as vvere Ioſeph, Moſes, Dauid, and Daniel; vnto the vvhich examples doubtleſſe this Pſalme hath reſpect, like as that vvhich treateth of the barren vvomen, verily is to be referred to Sara, Rebeccah, Anna, but in the very beginning ſtraitvvayes vve are admoniſhed, that theſe praiſes are then onely accepted, vvhen they proceede from the ſeruants of God, and are giuen to that true God, as he openeth him ſelfe in his vvorde, for this is meant by the name of Iehouah: and ſeeing that the Leuiticall Prieſthoode is taken avvay, and all vve Chriſtians are novve conſecrate to offer this ſacrifice of praiſe before the throne of God, it appeareth that this exhortation doeth appertaine to all Chriſtes Church.

THE

The Paraphrasis.

1 PRayſe ye, praiſe ye I ſay, O yee ſeruauntes of Iehouah, the name of Iehouah.
2 Let the bleſſed name of Iehouah be praiſed nowe and for euer,
3 For moſt iuſt cauſes of prayſing and giuing vnto it all laude doe declare them ſelues, from the riſing of the ſunne, euerie where vnto the ſetting of the ſame.
4 The Lorde doubtles hath a more high dominion then all the gentiles, and alſo hee exalteth his glorie aboue the verie heauens.
5 Is there any like vnto the Lorde our God, which ſitteth moſt gloriouſly in a moſt highe place:
6 And yet doeth abaſe himſelfe ſo lowe of his infinite goodneſſe, that hee beholdeth and gouerneth both the things that are done in heauen and in earth.
7 Wherefore this is he that raiſeth vp the abiectes, and exalteth the miſerable, lying in the dunghilles.
8 Whome he placeth amonge the Princes, amonge the princes I ſay, of his people.
9 Finally he cauſeth, that they that were barren before and without comforte, ſoudenly being made mothers of manie children, were filled with ioye. Praiſe ye the Lord.

Psalme. CXIIII.

The Argument.

It is probable that this elegant and excellent Pſalme, vvas ſonge eſpecially in the feaſt of the paſſeouer,

vvhich vvas appointed peculiarly to celebrate the deliueraunce out of Egypt, and the bringing in of them into the lande of promiſe, the vvhich thinge ſeeing they vvere the figures of that true and euerlaſting deliueraunce by Chriſt, from the moſt miſerable bondage of Sathan, ſinne, and death, and of the bringing of vs into the verie heauen, it is plainly perceiued howve much more vve, then the old people are bounde, to celebrate ſo great mercy of God, eſpecially in our holy feaſt of thankeſgiuing.

THE PARAPHRASIS.

1 WHen Iſrael came out of Egypt, euen the poſteritie of Iacob from that cruell people.

2 The Lorde did conſecrate Iudah to himſelfe and Iſrael for a people, ouer whome he woulde chiefly rule.

3 The ſea did flye at his ſight, comming forth of Egypt, leaſt it ſhoulde hinder his paſſage, Iordan driuing her waters backwarde made it ſelfe paſſeable, that he might come ouer.

4 The verie mountaines (the tops of the rocks as it were the hornes of rammes beating together) and the hilles like lambes did leape.

5 And wherefore O ſea diddeſt thou flee, wherefore O Iordan diddeſt thou driue back the waters?

6 Wherefore yee mountaines like rams, and why did ye hills like lambes ſo leape?

7 Verily it was meet that thou O earth, ſhoold tremble at the ſight of the Lorde, goinge before his people, at the ſight I ſay, of the GOD of Iacob.

8 Who turned the rocke into pooles, euen the head rocke into flowing waters.

PSALM.

PSALME CXV.

The Argument.

This Pſalme doth containe an example of publike prayers conceiued vvith great boldnes for the preſeruation of the common vvealth againſt prophane nations: though it is not euident vvhat battell this vvas and to vvhat times this Pſalme is to be referred. I do apply it to the hiſtorie of Jehoſophat. 2. Chr. 20. or elſe ſuppoſe that it vvas indited for the Church generally to ſome ſuch vſe. Nouve beſides many excellent ſentences, it containeth a notable compariſon of the true God vvith the falſe, and it teacheth furthermore verie plainely, that the laſt and chiefe end of our prayers ought not to bee any commodities of our ovvne, but the onely glorie of the true God.

THE PARAPHRASIS.

1 THat wee deſire deliueraunce out of this perill of thee O Lorde, be it farre from vs, that we ſhould aſke it as due vnto any righteouſnes of ours, neither that any glory or dignitie ſhoulde ariſe thereof to vs, but that rather thou ſhoulde prouide for thine owne name, that is to ſay, that it may appeare plainely therby, how liberall thou art in promiſing, and howe true in performing thy promiſes.

2 For I beſeech thee, why doeſt thou ſuffer theſe men any lenger to aſke in deriſion, where is their God?

3 Our God O curſed men of whome yee demaund where he is, is in the heauens, endued with farre greater maieſtie then any earthly

prince, by whoſe power, and alſo moſt free wil, all thinges were created in the beginning,& are euen now gouerned.

4 But your Idoles if the matter be conſidered, are golde and ſiluer, and therefore deade thinges without all ſence, but if regarde be had of the workemanſhippe,they are made by the handes of men.

5 They haue a mouth and are dombe, what can they then aunſwere you?they haue eyes and are blinde, what can they then ſee what is done here?

6 They haue eares and are deafe, wherefore then doe ye powre out prayers vnto them? they haue noſes and ſmell nothing, whereynto then ſerueth the perfume and ſmell of ſacrifices?

7 They haue hands,but touch nothing, what can they then giue you? they haue feete, & can not go, how then can they make haſte to helpe you.

8 And to ſpeake all at one word,what letteth it,but that you your ſelues that worſhippe them be as witleſſe and ſenceleſſe,as the very ſtocks, and ſtones in whome ye truſt.

9 But thou Iſrael truſt in the Lorde, the ſure ſhielde and defender of all them which put their truſt in him.

10 Thou chiefly the offspring of Aaron which ought to goe before others both in doctrine and example, truſt in the Lorde the ſure ſhielde and defender of all that put their truſt in him.

11 Finally howe many ſo euer doe profeſſe to worſhippe Iehouah, truſt you in the Lorde, who is the ſhielde and defender of them, that fixe their hope in him.

12 The Lorde (doubt ye not) careth for vs, he will

will bleſſe, he will bleſſe the poſteritie of Iſrael, he will bleſſe the kinred of Aaron.

13 The Lorde is bountifull towarde his true worſhippers, both towarde the noble, and alſo the moſt abiect.

14 He will heape you, euen you I ſay, & your poſteritie, with newe benefites more and more.

15 For the Lorde which hath made the heauen and the earth, hath receiued you into his fauour.

16 And he inhabiting thoſe moſt high heauens, from whence he ruleth all thinges, hath graunted the vſe of the earth, and of infinite good creatures, wherewith he adorned it, vnto men of his ſingular liberalitie.

17 Euen for this purpoſe, that they ſhoulde publiſh his glorie in the earth, the which thinge verily the dead can not performe, vnto whome death it ſelfe, taking away the vſe of the tongue hath enioyned ſilence.

18 Deliuer vs therefore O God, that we may ſing forth thy glorie both nowe being aliue, and for euer. Praiſe ye the Lord.

PSALME CXVI.

The Argument.

Whether we referre this Pſalme vnto Dauid, whō we certainely knowe to haue beene meruelouſly deliuered often times by the Lorde, from moſt preſent death, and alſo from moſt greate anguish of minde, or to any other, it containeth an example of a ſingu'er thankeſgiuing, whereby we may vnderſtande howe farre ſomtime the beſt, and moſt vpright men vſe to be caſt downe, and vnto whom in ſuch caſe we muſt flye. Finally howe happie an

end

ende there shall be of all tentations, so that vve refraine our impaciencie by the bridle of faith.

THE PARAPHRASIS.

1 ALL my loue is in the Lord, hearing the voyce of my prayer.

2 And giuing attentiue eares vnto mee, wherefore also I will call vppon him so long as I liue.

3 Beholde I was bounde in the chaines of death, the verie anguish of the graue held me, being ouercome with the sorrowes of my heart.

4 Then I called vpon the name of the Lorde, I beseech thee O Lorde, saide I, deliuer my most miserable soule.

5 And what else shoulde I say here, then that which I streight wayes proued in deede, verily that God is verie milde towarde his, and verie iust in performing his promises, and that our God is most mercifull.

6 And that the Lorde finally doeth defende those that walke plainely, and vprightly, for he did helpe me so readily, when I was brought to extremitie.

7 Goe to therefore O my sely soule, returne nowe vnto thy selfe, and take rest, seeing that so notable a chaung of thy state is wrought by the Lord,

8 For thou O Lorde hast deliuered my life frō death, thou hast stayed the teares of my eyes, thou hast established my feete, that I did not fall.

9 So that I may walke nowe safe and sounde, before thee among the liuing.

10 For I beleeued the promises of the Lorde, and

and therefore did I ſpeake, euen my faith miniſtring voice and words to me, being moſte ſore oppreſſed with ſorrow.

11 For I grant that I was ſo farre caſt downe, that I knewe not whether to turne mee, and finding no ſtay any where, did encline vnto this, that I iudged with my ſelfe, that both the very men, & whatſoeuer they do is nothing.

12 But O Lorde this moſt dangerous tentation being ouercome by thy power (for how can that thing be vaine which is taken in hand by thy appointment, or howe can they bee nothing with thee, vpon whom thou haſt beſtowed thy grace) what ſhall I giue againe vnto thee, for all thy benefites, which thou haſt beſtowed vppon me.

13 Verily I willl take in my handes the cup of thankfull ſacrifice, & calling vpon thee by name O Lord. I will teſtifie openly, that I knowledge this deliuerance to be of thee.

14 And thoſe things which I vowed vnto thee O Lord, when I was in danger, will I now pay in the preſence of all the people.

15 I acknowledge therefore, and profeſſe as the truth is, that thou doeſt not deſpiſe thoſe to whome thou haſte once beene beneficiall, but loueſt them moſt dearely, and that thou wilt in no wiſe vnaduiſedly deſtroy them.

16 Verily therefore I am thy ſeruant, thy ſeruãt Iſay, euen thy bond ſeruaunt, and therefore haſt thou broken the bonds wherewith I was bound.

17 And I againe as is meete, doe render vnto thee this ſacrifice of praiſe, and call vppon thy name.

18 I pay the vowes vnto thee, which I haue promiſed, before the whole aſſẽbly of the people

19 And that in the courts of thy houſe o Lord

and

and the middeſt of the city of Ieruſalem. Prayſe ye the Lord.

Psalme CXVII.

The Argument.

The vocation of the Gentiles is prophecied in this moſt short, but very excellent Pſalme, as Paul interpreteth it, Rom. 15.11. And alſo the ſumme of the goſpell is declared, namely the giuing of the grace & trueth, as Iohn doth expounde it. Iohn. 1. 17. and the end alſo, namely the vvorshipping of God in ſpirite and truth, that vve may knovv that the kingdome of Meſſiah is ſpirituall. Fynally, vve are here taught, vvhat is the office of the ſubiects of this kingdome, and vvhat good thinges they ought to vvaite for.

The Paraphrasis.

1 PRayſe ye now the Lorde O all ye Gentiles, caſting away all your faigned Gods, and all ye people ſet forth his prayſe.

2 For now at the length that his great mercy hath ouercome, and is powred downe vpon vs, and the truth of that eternall ſaluation promiſed of the Lorde, is nowe perfourmed. Prayſe the Lorde.

Psalme CXVIII.

The Argument.

I do agree vnto them that attribute this excellẽt Pſalm vnto Dauid, and doe ſuppoſe that it vvas vvritten at the firſt beginning of his kingdome, vvhen the nations about him vvere ready to inuade him, either in the feaſt of paſſouer, or in the feaſt of the Tabernacles: both that he might giue thankes to God, after he had ouercome ſo many difficulties, and alſo that they vvhich had ſo long reſiſted him, might knovve that they haue reſiſted God, and againe that the vvhole people might ſo much the more vvillingly re-

ceiue

ceiue the king, that vvas giuẽ them from heauẽ. And it appeareth, that Dauid ſo vvrot theſe thinges of himſelf, and of things that vvere paſt, that they did chiefly appertaine to the Meſſias, of vvhome he vvas a figure Eſ. 8. 14. & 28. 16. Mat. 21. 42. Act. 4. 11. Rom. 9. 33. Eph 2. 20. 1. Pet. 2. 7. And Ierom vvitneſſeth that this Pſalme vvas thus expounded in the Synagogues by the ancient Ievves: the vvhich thing is manifeſtly confirmed by thoſe ioyful acclamatiõs of the people takẽ out of this Pſalm, vvhẽ as they receiued him at his laſt entrãce into the city, vvho ſoone after, at the perſvvaſion of the prieſtes & elders, they refuſed vvith ſo great outrage. And the ſame ſtate that vvas then of the head, muſt be novv alſo of the members, ſo that it is no meruell though the Godly profeſſours of the trueth be reiectẽd as blaſphemers and Heretikes, euen of thoſe vvhich vvould be counted the chiefe builders of the Churche, and at length alſo to be deliuered vp to Pilates to be crucified: but yet againe, that corner ſtone can neuer be ouerthrovvne, nor yet the building that is layed vpon it, can by any force, pollicy, or ſubtilty, be deſtroied.

THE PARAPHRASIS.

1 OH acknowledge & declare ye openly that the Lord is good, for his boũteous goodneſſe is for euer.

2 Let Iſrael now confeſſe this thing, for his bounteous goodneſſe is for euer.

3 Let the ſtocke of Aaron nowe confeſſe this, that his louing kindneſſe is perpetuall.

4 Let all the ſincere worſhippers of the Lord now confeſſe this, that his louing kindneſſe is perpetuall.

5 I doubtleſſe, being a notable example of his vnſpeakable bounty, haue not ceaſed, as ye know

to

to cal vpon him, in my greateſt extremities: & he (as ye your ſelues ſee) hauing heard me, hath exalted me into this moſte large roome.

6 Wherefore I hauing experience that the Lord worketh for me, and that he is ſo neere at hand vnto me, God forbid that I ſhould feare the power or the threates of any man.

7 For the Lord himſelfe is the chiefe leader of thoſe that help me, ſo that I can not doubt at al, but that I ſhall ſee with theſe mine eyes thoſe enemies which remaine, iuſtly puniſhed of him.

8 Oh how farre better is it to truſt in the Lord then in man?

9 How farre better is it to truſt in the Lorde then in any men, howe excellent ſoeuer they be?

10 Behold many nations compaſſe me about, but I calling vpon the Lorde, ſhall moſt vndoubtedly deſtroy them.

11 They compaſſe me in, I ſay, they beſet mee round about, but cailing vpon the Lorde, I ſhall moſt vndoubtedly deſtroy them.

12 Mine enimies in great multitudes compaſſe me like ſwarms of bees, but I ſhal forthwith ſtifle them, as though they were caſt into the fire, & calling vpon the Lorde, I ſhall moſte vndoubtedly deſtroy them.

13 For in deede before, the moſte cruell enimy did ſo ſore thruſt at me, that I ſeemed euen now ready to fall, but as I was falling the Lorde ſupported me.

14 Therefore I account him mine only ſtrēgth, I knowledge him to be my ſauiour, & praiſe him in my ſong.

15 Hereof come thoſe voices of thoſe that ſing and reioyce together with me, out of their tabernacles,

nacles, nowe doubtleſſe the Lorde hath aduaunced the power of his moſt ſtrong right hand.
16 The Lorde hath nowe exalted that his right hande, nowe the Lord hath ſhewed foorth the power of his moſt ſtrong right hand.
17 Beholde me then that am yet aliue, and about to ſet foorth the workes of God.
18 For though he hath ſtriken me very ſore, yet hath he ſpared my life.
19 I pray thee therefore, let that gate nowe at the length be open vnto me, which only the louers of righteouſneſſe muſt goe vnto, that I being entred thither, may praiſe the Lord.
20 For it is conſecrate vnto the Lord, therefore is it open to the iuſt alone,
21 Here will I praiſe thee O Lord, bicauſe thou giuing eare haſt deliuered me.
22 For the ſtone which the very chiefe builders haue ſo ſtubbornly as yet reiected as nothing fit, is not onely nowe counted in the building, but euen as a principall, it vpholdeth the whole weight of the very building.
23 Verily it is a worke of God in deede, which maketh all the beholders thereof to be amazed.
24 Goe to then, ſeeing the Lord hath commanded this moſt ioyfull day to ſhine vnto vs, let vs paſſe it wholy in mirth becomming Saintes.
25 I beſeech thee O Lorde, preſerue the King that is giuen vs from heauen, I pray thee, I ſay, I pray thee O Lorde, giue the King all proſperitie.
26 Let him haue proſperitie and bliſſe, that commeth to gouerne vs in the name and commaundement of God, we wiſh proſperitie to you alſo that are the neerer inhabitants of the houſe of the Lord.

27 Iehouah is the onely God who ſhineth vnto vs, bind ye the lambe with cords, that is brought to the hornes of the altar.

28 Thou art my God, I will praiſe thee, thou art my God, I will ſing thy praiſes moſt loud.

29 Confeſſe that the Lorde is exceeding good, for his bounteous goodneſſe is euerlaſting.

PSALME CXIX.

The Argument.

This is the principall end of this Pſalme (vvhich the longer it is, the more excellent it is, and it is vvritten vvith tvvo and tvventie Octonaries, that is, euery part hauing eight verſes, vvhereof euery one beginneth at one particular letter of the Hebrue alphabet) that men might be entiſed to the carefull ſtudie of the heauenly doctrine: and the vvhole treatiſe is ſet forth, partly generally of abſolute and certaine poſitions or ſentences, and partly of ſpeciall & more particular conſiderations, the Prophet ſetting dovvne him ſelfe for example to them that he teacheth, and mixing prayers, complaintes, comfortes, and thankeſgiuings, throughout the Pſalme. And the vvhole doctrine may be brought to theſe principall heads. 1 *That thoſe thinges are ſignified by the name of the heauenly doctrine, vvhich are reuealed of God him ſelfe, and comprehended in the holy ſcriptures, vvhether vve vnderſtand that part vvhich commaundeth that vvhich vve ought to do, and forbiddeth the contrarie, the name of the Lavv being taken in a more ſtreit ſignification, or vvhether vve vnderſtand that other part, vvherein it is taught vvhat vve muſt beleeue to ſaluation, the vvhich vve call the Goſpell.* 2 *That this doctrine is declared from heauen, not that vve ſhould comprehend it in our vnderſtanding onely, but that*

euery

euery one should followe it with an earneſt care, without fainting, as the rule of his whole life. 3 *That we may be both willing and able to embrace and followe it, we muſt of neceſſitie pray for the ſpirit of God, which may both driue away darkeneſſe from our vnderſtanding, and amend our affections that are wholy corrupted.* 4 *Though the world being terriſied, partly with the feare of dangers, partly with the greatnes of calamities, & partly alſo deceiued with a fayned shewe of profit, do rather go ſome other way: yet they only do wiſely which ſticke vnto that way which is ſet downe in the word of God, what difficulties ſo euer do offer them ſelues in this life, ſo that at the laſt they shall haue the fruition of true and euerlaſting life.*

THE PARAPHRASIS.

Octonarie I.

1 O Bleſſed are they that are of an vpright and blameleſſe life, who walke after the rule of the doctrine preſcribed by the Lord.

2 Bleſſed are they I ſay, who doe obſerue that which he hath teſtified to pleaſe him, who doe ſeeke him ſincerely and carefully.

3 Doubtleſſe they are not giuen to wickedneſſe, neither bend them ſelues to vnrighteouſneſſe which followe the way that he ſheweth.

4 For neither haſt thou O Lord, commaunded any thing vnaduiſedly, either the things that we ſhould onely vnderſtand or idlely conſider, but thou haſt commaunded that they ſhould be obſerued and kept with all diligence.

5 And would to God that my manners might ſo be ordered by thy gouernement, that I might moſt conſtantly perſeuer in keeping moſt care-

fully thy ſtatutes.

6 For then ſhall all things goe well with me, when I ſhall turne the eyes of my minde vnto al thy commaundements.

7 For then verily ſhall I onely worſhip thee rightly and purely, when I doe not followe this or that manner of worſhip, but ſhall learne thy moſt iuſt lawes.

8 Therefore am I fully purpoſed to keepe thy ſtatutes. And thou neuer forſake me when I am in diſtreſſe.

THE PARAPHRASIS.

Oct. II.

9 I Pray you by what meanes can the youth which of it ſelfe is heady to all kind of vice, purely and holily direct his manners? euen if he obſerue diligently thoſe thinges which thou haſt ſpoken vnto vs.

10 I certainely doe ſeeke thee with my whole heart, and thou which haſt wrought this will in me, ſtay me furthermore, leaſt I being drawen away with any euill affection, doe wander from thy precepts.

11 I doe beare thy word that is laide vp in my heart like a pretious treaſure, leaſt I offend thee in any matter.

12 But except thou thy ſelfe O Lorde, that art greater then all praiſe, haddeſt bene my maſter & inſtructer, truly I ſhould nothing haue preuailed, therefore teach thou me thy ſtatutes.

13 Then euen I ſpeaking openly, will ſhewe forth the lawes that are ſet downe by thy moſt holy mouth.

14 I take much more pleaſure of this one thing, that I may keepe that way which thou haſt teſtified to pleaſe thee, then if I had attained al the

treaſures

treaſures of all men.

15 Therefore will I meditate thy commaundements continually, and will apply my whole minde, to obſerue thy wayes.

16 I will delight my mind I ſay, in thy ſtatutes, neither will I at any time forget thy words.

THE PARAPHRASIS.

Oct. III.

17 BVT thou O Lord, continue to embrace me againe thy moſt bound ſeruant, with the ſame fauour, that I ouercomming all difficulties, may remaine to obſerue thoſe things which thou haſt ſpoken vnto vs.

18 Roll away that vaile which taketh away from the eyes of my minde, all the vſe of the true light, that I may beholde thoſe vndoubted wonderfull ſecretes, which ſhine foorth of that thy heauenly doctrine.

19 For I am a ſtraunger in the earth, ſtriuing to go to another place, euen to that better heauēly life, wherefore I beſeech thee, hide not from me thy precepts which verily leade vs thither.

20 For I am ſo inflamed wholy with great deſire of knowing & keping thy lawes, both in proſperitie & aduerſitie, ỹ this zeale conſumeth me.

21 Thou vſeſt to rebuke and to deſtroy the hautie perſons, and ſuch as ſtubbornly ſtriue againſt thee, and they are worthily appointed to deſtruction, who ſo euer refuſe thy precepts.

22 But theſe notwithſtanding vſe to reproch me with all kind of contumely, but thou remoue theſe things farre from me, bicauſe I do followe thy will, that thou haſt teſtified vnto vs.

23 For euen the princes and the great men alſo aſſembling them ſelues together, doe take counſell againſt me and ſlaunder me, but I giue my

ſelfe wholy to meditate thy ſtatutes, whileſt they thus deale with me.

24 Theſe are my delightes, theſe are the men whoſe counſel I vſe.

THE PARAPHRASIS.

Oct. IIII.

25 YEt I confeſſe, that I can not be but tormented moſt grieuouſly, with ſo many vndeſerued iniuries, ſo that I may ſeeme nowe without life, and faſtened to the graue: but reſtore thou life vnto me, like as thou doeſt promiſe this thing by thy word, whereof onely I aſke counſel and comfort.

26 For I doe vſe to open all mine affaires vnto thee, and thou didſt neuer faile me aſking counſel of thee. Therefore teach me thy ſtatutes more and more.

27 Graunt I ſay, that I may daily know in theſe difficulties what way is agreeable to thy commaundements, and that I may reſt in the conſideration of that maruellous wiſedome which ſhineth foorth in them.

28 For it is neceſſarie ſo to do, for I wholy melt away for ſorrowe, raiſe me out vp therefore that am fallen downe, as thou haſt promiſed by thy word.

29 Remoue thou farre from me what ſo euer things may draw me away from truth and right, and rather graunt thou me, that I may holde the way preſcribed by thy doctrine.

30 For I haue choſen this as the true way, and I do preferre this to all other things.

31 O Lorde, I endeuour my ſelfe I ſay, to cleaue faſt vnto thoſe thinges which are approued by thy teſtimonie, of the which my purpoſe, graunt I beſeech thee, that I do neuer repent.

32 And

32 And I being drawen foorth of theſe ſtraites by thee, as it were into a moſt broade place, will finiſhe the whole courſe of my life by the direction of thy precepts.

THE PARAPHRASIS.
Oct. V.

33 TEach me O Lorde the order of life, ſet forth in thy decrees (of the which I was not able of my ſelfe once to thinke) that I may keepe it to the end.

34 Graunt that I may thorowly knowe thy doctrine, the which I may obſerue & keepe with all my heart.

35 Direct me alſo that am entred into the waye of theſe thy precepts, for there is nothing wherein I more delight:

36 I beſeech thee to turne my minde from filthie lucre, which of it ſelfe, woulde runne a contrarie way, and encline it to embrace thoſe which thou teſtifieſt to pleaſe thee.

37 Keepe backe mine eyes alſo, that they be not deceiued, by the enticing ſhewe of moſte vaine thinges, but rather bringe mee into the true life, following thee my guide.

38 And eſtabliſhe vnto thy ſeruaunt in deed, that which thou haſt promiſed in word to them that feare thee.

39 Turne away that reproch, which I do not feare without cauſe, for thy lawes are good, and therefore it were wickednes to condemne the loue of them in me.

40 Beholde I deſire nothing more then thy commaundementes, and keepe thou mee ſafe againſt all daungers, for the mercie that thou haſt promiſed.

THE PARAPHRASIS.

Oct. VI.

41 GRaunt O Lorde that I may proue by experience, alſo that thy manifold mercie, and deliuer me as thou haſt ſpoken.

42 That I may haue what to aunſwere them, who doe therefore reproch me, becauſe I do depend vppon thy word.

43 Suffer not I beſeech thee, that I being ouercome with their iniuries, or with impacience, ſhoulde ſpeake any other thing, but that thy word, neither ſuffer that I being deſtitute therof ſhoulde vtterly be dombe. For I do wayte whiles thou execute ſuch puniſhment vppon theſe wicked men, as thy lawes doe threaten.

44 And whatſoeuer they do deuiſe againſte me, I will keepe the doctrine which thou haſte giuen vs alwaye and for euer.

45 Wherefore I going as it were in a moſte large way, will liue at heartes eaſe with a quiet minde, being addicted wholy to thy commaundementes.

46 Furthermore I wil boldly diſpute of thoſe thinges, which thou haſt teſtified vnto vs, euen before kinges.

47 And I will delite my ſelfe with thy commaundementes, a thing that is moſt deare vnto me.

48 I will holde with both mine handes thy commaundementes, which are moſt ioyfull vnto me I ſay, and will neuer ceaſe to meditate thy ſtatutes.

THE PARAPHRASIS.

Oct. VII.

Graunt

49 GRaunt that I may by experience perceiue that thou art mindfull of thoſe thinges, which thou haſt ſpoken vnto mee thy ſeruaunt, and haſt commaunded me to truſt in.
50 For in all my miſeries this is myne onely comforte, euen thy worde, by the helpe whereof I being almoſt deade, am reſtored to life.
51 For although theſe arrogant men doe deride me therefore, yet notwithſtanding I decline not from thy doctrine one iote.
52 And I calling to memorie howe thou haſt puniſhed ſuch kind of men, doe take great comforte thereof.
53 Yet doe I greatly feare when I beholde theſe deſpiſers of thy doctrine, which haue the ſame puniſhmentes hanging ouer their heades.
54 Furthermore it is ſo farre from me, that I being an exile ſhould diſpaire, that contrarywiſe I am occupied in ſinging thy praiſes, taking the occaſion of thy ſtatutes.
55 Yea euen at midnight alſo ſetting aſide al other cares, being mindfull of thy name, I doe watchfully thinke howe I may keepe thy doctrine.
56 And this doe I attribute to this cauſe, that I labour to keepe thy commaundementes.

THE PARAPHRASIS.

Oct. VIII.

57 LEt other men gape after what thinges they luſt, I doe accoũt all my ritches to be ſet in this O Lord, that I may obey thoſe thinges, which thou haſt ſpoken vnto vs.
58 I doe powre foorth prayers before thee,

without any diſſimulation, and as thou haſt promiſed with thy mouth, haue mercie vppon me.

59 I am not of their number, who haue no regarde whether they walke in the righte or wronge way before thee, but I haue ſearched carefully what way I ſhoulde keepe, and I haue faſtened my ſteppes in thoſe pathes, the which thou haſt teſtified to pleaſe thee.

60 Neither haue I ſtayed, when I did know the matter ſo to be, but haue ſtreightwayes bent my ſelfe to obſerue thy commaundements.

61 And although the wicked haue conſpired againſt me, and ſpoyled all my goodes, yet doe I not forget thy doctrine.

62 No I do ariſe vp at midnight when others doe ſoundly ſleepe, and I doe call to memorie the examples of puniſhmēt which thou haſt executed vppon ſuch wicked men.

63 But if I doe knowe any that feareth thee, and that keepeth thy ſtatutes, I ioyne him to my fellowſhip.

64 O Lorde who leaueſt no inhabitantes of the earth voide of thy benefits, I deſire this one thing of thee, that I may learne thy ſtatutes by thine inſtruction.

The Paraphrasis.

Oct. IX.

65 THou haſt dealt faithfully, I graunt with thy ſeruaunt, as thou haſt promiſed by thy worde.

66 Yet is there a farther thing that I muſt deſire of thee, euen that thou wouldeſt teach me that true knowledge, ioyned with ſuch a iudgement, whereby I may diſcerne all things aright as it were by taſting a ſauerie thing; becauſe I de-

depend of thy commandements.

67 Before I was tamed by thy rodde, I was wanton, wandering to and fro, but nowe haue I learned to obey thy commandements.

68 But againe I beſeech thee, which art moſte merciſull and liberal, that thou wilt teach mee theſe ſame ſtatutes.

69 Surely there is no kinde of ſlaunder nor any manner of deceipt, which theſe men of deſperate boldnes haue not practiſed againſt me, who could neuer yet bring to paſſe, but that I endeuoured my ſelfe to keepe thy commaundements with my whole heart.

70 And they thus abuſing their proſperitie, and thy liberalitie, became fooliſhe and witles, euen their ſenſes as it were dulled with fatnes, but I delight my ſelfe in the meditation of thy doctrine.

71 I graunt therefore that it was to my great commoditie, that I being tamed by theſe miſeries, ſhould proue more mete to vnderſtand thy ſtatutes.

72 For the doctrine which thou haſt deliuered by thy mouth vnto vs, is far aboue al heapes of gold and ſiluer.

The Paraphrasis.

Oct. X.

73 THou who once haſt made man, and formed him with thy handes, and therefore canſte onely reſtore him againe being vtterly deſtroyed of him ſelfe, graunt me vnderſtanding that I may learne all thy precepts.

74 For ſo ſhall it come to paſſe, that al which feare thee ſhall mightely reioyce, when they ſhall ſee me reſting vppon thy worde to haue attayned

tained this beneſite of thee.

75 For I haue learned by experience O Lord, that thou doeſt nothing vniuſtly, & in that thou haſt dealt with me ſo hardly, thou haſt done nothing repugnant to thy trueth.

76 But I beſeech thee, that thy mercie may be ready to comforte mee, the which thou haſt promiſed to thy ſeruaunt.

77 Let thine vnſpeakeable mercie I ſay, be preſent that I may reuiue, ſeeing thine onely doctrine delighteth me.

78 Let theſe cruell men be aſhamed, & fruſtrate of their purpoſes, who haue dealt ſo frowardly with me, and that without my deſeruing, and I will with ſo much more willinge minde wholy applie my ſelfe to meditate thy commaundements.

79 So ſhall it come to paſſe that they which feare thee, and which vnderſtand thy teſtimonies will ioyne them ſelues to me.

80 Wherefore graunt this vnto mee, that I may knowe and keepe thy commaundementes with a pure hearte, that I be not aſhamed.

The Paraphrasis.

Octo. XI.

81 ALL my courage faileth mee, whiles I waite for the deliueraunce promiſed by thy word, which is deferred.

82 My verie eyes doe faile me, whiles I lift them vp to beholde thoſe thinges which thou haſt ſpoken vnto me, and often times I breake forth into this voyce, ah alas, when wilt thou once comfort me.

83 Wherefore I became like a bottell dried in the

the ſmoke, through ſorrow and mourning, notwithſtanding yet I haue not therefore forgotten thy ſtatutes.

84 Ah how long ſhall theſe thinges indure, & when wilte thou once decree iuſt puniſhments againſt them that perſecute me?

85 For they haue euen digged pittes to catch me, the which thing thou haſt plainely forbiddē in the doctine that thou haſt giuen vs.

86 But whatſoeuer they enterpriſe, whether by force or crafte, the thing it ſelfe ſhall declare, that it muſt needs be ſtable and true, whatſoeuer thou haſte commanded. Onely helpe thou mee that am moſt vnworthily oppreſſed,

87 For although thoſe men haue caſt me down to the ground, & almoſt brought me to nought, yet haue not I forſakeu thy commandements.

88 Reſtore me to life therefore for thy ſingular bounty, that I may moſte carefully obſerue thoſe things that thou haſt teſtified by thy mouth.

The Paraphrasis.

Oct. XII.

89 And why ſhoulde I doubt oh Lorde of the certenty of thy promiſes, whereas I ſee in that thing, in the which (though it be a moſte mighty work) yet is it of farre leſſe importance then the ſaluation of thy people, in the frame of the heauen (I meane) that there is as it were ingrauen a ſure ſtability of that thing which thou haſt once ſpoken, wherefore though the company of the Godly be toſſed with infinite tempeſts vpon the earth, yet ſhall it bee firme and ſtable, the whiche thing thou haſt opened by thy worde, to be determined by thee, of the euerlaſting reſt thereof in the heauens.

90 Surely

90 Surely thy truth ſhall faile in no age, for euē that body of the earth doth ſo remaine, as it was eſtabliſhed by thee vpon her foundations.

91 And all theſe thinges doe ſo continue as they were ordeined and appointed by thee from the beginning, obeying thee doubtleſſe as their Lorde

92 But if I had not learned theſe thinges of the doctrine, that thou haſt deliuered vnto vs (wherof doubtleſſe I did take a meruellous pleaſure) verely I had periſhed already, being ouerwhelmed with calamities.

93 Therefore be it farre away from me, that I ſhoulde forget thy commandements at any time, vnto whome I confeſſe that I doe owe my life.

94 Saue me therefore ſeeing I am thine, and a diligent obſeruer of thy ſtatutes.

95 For the wicked doe labour for this with all their power, that they may deſtroy me, but I giue my ſelfe wholy to conſider thoſe things which thou haſte teſtified vnto vs.

96 For I ſee all the moſte abſolute and perfect workes to come to an end, onely thy preceptes are prolonged without meaſure, and without any end.

THE PARAPHRASIS.

Oct. XIII.

97 O How doe I loue thy doctrine! ſurely I conſume whole dayes in meditating of the ſame.

98 And I do finde by experiēce, that I haue not done this in vaine, for I haue proued to be much wiſer by thy precepts then all mine aduerſaries, of how great dignity or authority ſoeuer, for I haue obteined a wiſedome that will neuer forſake

ſake me.

99 Yea thou haſt made me better learned then my very teachers & maiſters, euen becauſe I haue giuen my ſelfe wholy, not to mans inuentions, but to meditate thoſe thinges onely which thou haſt giuen vnto vs for ſounde learning.

100 Finally I was more ſkilfull then any of the ancient, euen becauſe I was bent not onely to know thy commandements, but alſo to kepe thē in deede.

101 For I helde backe my feete, that I ſhoulde not goe the way that leadeth vnto euil, but that I ſhould alwayes rather holde the way, whiche thou haſt taught vs by thy mouth.

102 Neither did I turne from thy lawes, but reſted vpon thee, my teacher and admoniſher.

103 And ſurely I felte thy wordes more pleaſant and ſweet to my mouth, then if I had taſted hony.

104 Finally thy precepts haue taught mee true wiſedome, & therefore I abhorre the other rules of the order of life, as wicked and falſe.

The Paraphrasis.

Oct. XIIII.

105 WHerefore that thy worde hath bene and ſhal be like a torche ſhining before mee as I goe, and as a light ſhewing my path vnto me.

106 For ſo haue I ſworn, euen by an oth, that I would doe, and that I would keepe thy moſt iuſt lawes, the which thing I will perfourme in deed.

107 And thou againe O Lorde, keepe mee ſafe which am meruellouſly vexed, as thy word promiſeth.

108 O Lord let the vowes and free promiſes of my

my mouth be accepted of thee, and teach me thy lawes more & more.

109 Behold my life is expoſed to all caſualties as though I did cary it in my hande, yet haue not I forgotten thy law.

110 The wicked haue layde ſnares for me, yet haue not I wandred from thy precepts.

111 Thoſe thinges that thou haſt teſtified vnto vs, are in the ſtead of an euerlaſting enheritance that can neuer be alienate, neither do I take any pleaſure any where, but of them onely.

112 Finally I haue bounde my whole hart for euer, euen to my laſt gaſpe, to obſerue thy ſtatutes.

THE PARAPHRASIS, *Oct. XV.*

113 I Abhorre the wauering and wanderers to and fro in religion, and I account thy doctrine moſte deare.

114 Thou art my refuge where I may hide my ſelfe, thou art my ſhield whiles I reſt vpon thoſe thinges, that thou haſt ſaide vnto me.

115 Hence from me ye wicked that I may keep the precepts of my God, ſo much more purely.

116 Vphold thou me O Lord, as thou haſt promiſed to do (otherwiſe I periſh) & do not ſhame me, by making my hope fruſtrate.

117 But rather ſtrengthen thou me, that I ſafly eſcaping may apply my ſelfe continually to thy ſtatutes with great ioy.

118 For verily thou doeſt tread vnder foote proſtrate vpon the earth al them that go aſtray from thy ſtatutes, and their craft doth vaniſh.

119 Thou doeſt caſt away I ſay all the wicked (whereof this world is full) like droſſe, therefore

is nothing more pleaſant vnto me, then the teſtimonie of thy will.

120 Yet do I wholy tremble for feare of thee,& for that thy ſeueritie againſt the wicked.

THE PARAPHRASIS.

Oct. XVI.

121 LET them ſhameleſly imagine what they luſt, I haue ſo behaued my ſelfe, that no man can worthily complaine of me,that I haue committed any thing againſt him contrarie to right and equitie, do not deliuer me therefore I beſeech thee to the luſt of the ſlanderers.

122 But rather laying a paune for my ſake , regard that I be not oppreſſed by theſe proud men.

123 For my very eyes doe faile me, waiting for the deliuerance already promiſed vnto me, and for the performance of thy moſt iuſt word.

124 Neither when I deſire this, doe I deſire any thing that I haue deſerued,but this one thing rather, that thou wouldſt haue mercy vpon me thy poore ſeruant,and teach me thy ſtatutes.

125 Go to I beſeech thee,ſeeing I am thy bondſeruant, graunt this vnto me, that I may vnderſtand and embrace thoſe thinges that thou haſt teſtified vnto vs, ſo as it is conuenient.

126 For the time it ſelfe requireth O Lord, that thou lay thy hand to the worke,ſeing that theſe men haue vtterly ouerthrowen thy doctrine.

127 But contrariwiſe, thy preceptes are more pretious vnto me,thē any gold,how much ſoeuer

128 For I do affirme, that all thy commaundements are a moſt certain rule of equitie, and I abhorre as a thing appointed to deceiue vs, what ſo euer leadeth vs from them.

THE PARAPHRASIS.

Oct. XVII.

129 OH the maruellous things that are comprehended in thoſe wordes, that thou teſtifieſt vnto vs, ſo that I haue moſt iuſtly giuen my ſelfe wholy to conſider them moſt attentiuely.

130 For vnto them that enter within the threſhold only to heare thee, a certaine vnſpeakable light doth offer it ſelfe to be ſeene, not ſo much daſeling the mindes with glittering, as lighting them with a ioyfull brightneſſe, and inſtructing them (that knowledge their owne ignoraunce) with true wiſedome.

131 Wherefore I haue greedily ſwallowed thy precepts, as thirſtie men vſe, deſiring them moſt earneſtly.

132 Looke vpon me therefore, and haue compaſſion on me, that pant for breath, as thou art accuſtomed to doe to thoſe that loue thy name.

133 Direct me, that I ſet not one ſtep out of the way of thy wordes, and that no affection ſtriuing againſt thy will, do rule ouer me.

134 Defend and deliuer me from the crafts and falſe accuſations of the wicked, that I being deliuered from them, may apply my ſelfe to keepe thy commaundements.

135 Commaund the light of that thy countenance to ſhine vnto thy ſeruaunt, and teach me thy ſtatutes.

136 Mine eyes verily did ſwimme with teares, when I beheld the contempt of thy doctrine.

THE PARAPHRASIS.

Oct. XVIII.

137 THOU art iuſt O Lord, doubtleſſe, & what ſo euer thou decreeſt is right.

138 And thou haſt commaunded worthily, that thoſe things which thou haſt teſtified vnto

vs,

vs, ſhould be knowne and obſerued as moſt iuſt, and as the moſt perfect rule of truth.

139 Wherefore I am wholy conſumed, being inflamed with the loue of thee, becauſe I ſee thy wordes deſpiſed of mine aduerſaries.

140 For verily there is nothing more pure the thy words, wherefore I, euen thy ſeruant do embrace them with an incredible loue and deſire.

141 So that though I ſee my ſelfe to be counted vile and abiect of theſe men therefore, yet will I not caſt away the ſtudie of thy commandements.

142 For that only rule of iuſtice taught by thee is euerlaſting, and the ſame is moſt true and moſt ſtable, whereas other both decrees and lawes which mans wiſedome doth ſet downe, are ſubiect vnto chaunge, and at length euen to come to nought.

143 And I haue tried this by experience, getting not onely great comfort, but alſo delectation thereby, when I was in moſt great miſeries & anguiſh.

144 That is the fountaine of euerlaſting goodneſſe, that it hath pleaſed thee to teſtifie vnto vs by thy voyce. But graunt thou, that I may vnderſtand it more and more, that I may ſo liue the true life.

The Paraphrasis.

Oct. XIX.

145 O Lord, heare me, crying vpon thee with the whole heart, and that am bent to keepe thy ſtatutes.

146 Preſerue me I ſay, calling for thy helpe, and thinking on nothing more, then of thoſe which thou haſt teſtified vnto vs to be kept.

147 Thou knoweſt that I am accuſtomed to preuent the very twylight in the morning with

my loud prayers, euen bicauſe I truſted to thy word.

148 Neither doe any watchmen doubtleſſe, ſo carefully keepe their watch, as I am diligent in meditating thy wordes.

149 Heare my wordes therefore O Lorde, of thy ſingular mercy, and as thou haſt promiſed to doe in thy lawes, reſtore me that am without life.

150 Thou ſeeſt howe neare they aſſault me, which are continually giuen to wickedneſſe, and are departed moſt farre from thy doctrine.

151 But I knowe well that thou cleaueſt more neare vnto me, for it muſt needes be, that the very trueth remaine ſtable, which thou haſt ioyned both to thy threatenings, and to the promiſes in thy precepts.

152 And I haue already tried in deede, that they are ſo ordained by thee, that they can neuer be ouerthrowne.

The Paraphrasis.

Oct. XX.

153 REgarde I beſeech thee, howe ſore I am oppreſſed, and deliuer me, which doe not forget the doctrine that thou haſt taught vs.

154 Euen thou, vnto whome I appeale from the moſt wicked iudgements of other men, plead my cauſe and be my iudge, and as thou ſhalt determine of my right, by the preſcript rule of thy word, deliuer me and preſerue me.

155 For they are in greater daunger then I, for ſaluation is farther remoued from none more, then from theſe wicked men which refuſe thy ſtatutes,

156 Yet doe not I truſt in any righteouſneſſe of mine, to deſire thy helpe, but whereas it is moſt

euident

euident that thou art moſt mercifull, O Lorde, keepe thou me I beſeech thee, after thy wonted manner.

157 For although they be very many and mightie of whome I am oppreſſed, and driuen to extreme neceſſities, yet haue not I declined from thoſe things which thou haſt teſtified vnto vs.

158 Nay, I neuer conceiued more griefe of any thing, then when I did perceiue theſe men to deſpiſe thy wordes ſo ſtubbornly and impudently.

159 Haue regard on me therefore, vnto whome thy commaundementes haue alway bene moſt deare, and of thy ſingular goodneſſe ſaue me that do periſh.

160 This is the chiefe thing in thy word which is moſt ſtable, and it is the vnchangable rule of thy iuſtice for euer.

THE PARAPHRASIS.

Oct. XXI.

161 ALL the moſt mightie doe perſecute me, though I haue deſerued no ſuch thing, but I had rather to tremble at thy words then at their threatenings, and to feare to offend thee, rather then them.

162 And though I might ſeeme to get great gaine by the denying of thee, yet the ioy that I receiue of thy wordes, is better vnto me then any pray howe rich ſo euer.

163 I hate and abhorre deceites, and I embrace thy doctrine.

164 Yea, and I am ſo far off from folowing their example, that contrariwiſe I beholding the excellent iudgementes of thy iuſtice, ſeuen times a day do celebrate thy praiſes.

165 Certainely moſt great tranquilitie and true ſecuritie, ſafe from all caſualtie doe come vnto

thoſe men only, which are occupied in the ſtudy of thy doctrine.

166 Therfore O Lord, I cheriſh within my ſelfe the hope of deliuerance, which will come vnto me from thee, being in the meane ſeaſon bent to keepe thy commandements.

167 For I am determined to embrace with moſt great loue, thoſe things which thou haſt teſtified vnto vs, and to keepe them moſt diligently.

168 And howe ſincerely I do this, that is, how without all hypochriſie I apply my ſelfe to thy commaundements, and to all thinges that thou haſt teſtified vnto vs, it is beſt knowne vnto thee, who being my witneſſe and priuie to my doings, I do what ſo euer I do,

THE PARAPHRASIS.

Oct. XXII.

169 LET my cryes come vnto thee O Lorde, and graunt vnto me the vnderſtanding of thy word.

170 Let my prayers I ſay come vnto thee, and deliuer me as thou haſt promiſed to doe by thy word.

171 Then I being deliuered and being taught thy ſtatutes, will poure foorth thy praiſes out of my mouth, flowing as it were from a moſte aboundant ſpring.

172 And I ſoūding forth thy words with my tongue, will publiſh farre and neare, that there is nothing more iuſt then thy precepts.

173 But goe to, helpe thou me with thy hand who haue preferred thy commaundementes to all other thinges.

174 For of thee alone O Lorde, I wholy depende, and I ſeeke comforte at thy onely doctrine.

175 Com-

175 Commaunde therefore my life to be prolonged, that I being receiued into thy defēce that art moſt a iuſt deliuerer, may ſing euerlaſting prayſes vnto thee.

176 Ah alas, as thou ſeeſt, I doe runne wandering to and fro, like a ſheepe, going far aſtray from the flocke, lying open to all daungers: but thou O moſt mercifull paſtor, ſeek vp thy poore ſeruaunt, which doth not forget thy precepts, and when thou haſt founde him, reſtored him againe.

PSALME CXX.

The Argument.

The Hebrewe title doeth call this Pſalme, and the other 14. that followe next in order, the Pſalmes of Mahaloth, that is of degrees, as almoſt all men doe interprete it, meaning by that name the ſtayres vpon the Leuites ſtoode, from whence they vvere ſong, and that there vvere ſuch degrees it is euident by Nehemiah. 9. 4. I (be it ſpoken vvithout the preiudice or hinderaunce to any man) can not allovve this opinion, but I expounde them to be the Pſalmes of Aſcenſions, vvhich vvere peculiarly conſecrated to celebrate the retourne of the Iſraelites out of Babylon, and that they are called the Pſalme of Aſcenſions in the plurall nomber, not Aſcention in the ſingular, becauſe the people returned not altogether, but ſome vnder Zorobabel, and others ſome after vnder Ezra, and laſtly other returned vvith Nehemiah: at the vvhich time at the length, vvhen the vvorshippe of God vvas newly to be ordeined againe, and ciuill gouernment to be reſtored, then is it ſuppoſed that both theſe Pſalmes, and the reſidue vvere gathered by Ezra into one volume, and that theſe vvere appointed as moſt apt to declare this beneſite: the vvhich alſo it is

probable that they vvere afterwarde vvonted to be ſonge, chiefly of them that vvent vp to the temple at ſolemne feaſtes. For it is manifeſt throughout the holy ſcriptures, that they vvhich vvent vp to Ieruſalem, vvere ſaide to aſcende, both for the ſcituation of the citie, and alſo for the vvorthineſſe of the temple, ſo that ſomtimes euen the name of Ieruſalem is omitted, as Actes 18. 22. And vvhy I ſhoulde thus thinke, I am principally perſvvaded by this reaſon, becauſe (as I ſhall shevve in euery argument) theſe Pſalmes are ſo diuided, that they ſeeme to bring in the people, firſt preparing themſelues to goe, then to be entred their iourney, after that to be come to the citie, and buſie to repaire euery thing, laſtly after that the citie and temple vvere reſtored, that they exhort and ſtirre vp one an other both to the holy and ciuill offices. Neither is this any hinderaunce to my vvords, that the 3. 5. 12. 13. 14. of theſe Pſalmes are attributed to Dauid, and the 8. to Salomon: For this is no let vvhy theſe Pſalmes being vvritten long before, by ſome other occaſion or generall argument by them or by others, vvere afterwarde applyed peculiarly to celebrate this beneſite, as may plainely be proued by the 7. Pſalme of this order: vvherfore the 1. of theſe Pſalmes ſemeth to me to repreſent the perſon of the people preparing themſelues to goe foorth of the countrie, and partly lamenting the miſerie of their long captiuity amogs the heathen nations, partly beſeching God that their returne being graunted, ſhould not be letted by any ſlaunderous accuſations of their enemies, like as vve read, that vvhen the people returned into Iudea, the building of the citie vvas long letted by theſe craftes, and he calleth theſe gentiles, to vvit, the Babylonians, and the Perſians, not by their ovvne names, but by the names of the moſt cruell people

of

of Arabia that dwelt by them, like as if wee should call at this day, verie many people, whose cruelties is well knowen, Turkes and Scythians. And it is plaine that this must be taken so, because the people of God was neuer caried captiue into Arabia, neither can these thinges aptly be applyed vnto Dauid. and nowe also there is great vse of this Psalme seeing that the Godly are compelled oftentimes to flee into farre countries by the crueltie of the wicked. And if it chaunce at any time thus to be, or if that in the middest of our owne countrie, yea and among our kinred and friendes, there be founde Mezechites and Kedarenes, as the state of the Church is, whiles it is in the worlde, yet must we still retaine godlinesse, we must make continuall prayers, we must search where there is any assembly of the godly: Finally we must alwayes take heede least we howling with the wolues, at the length we our selues, become of sheepe wolues.

THE PARAPHRASIS.

1 I Haue therfore lifted vp my voyce vnto thee O Lorde in these miseries, and thou hast hearde me at last.

2 But nowe furthermore least this benefit be frustrate, this thing remaineth, that thou would deliuer me frō the deceiptful accusations of lying men, who doe hinder by such craftes, that thing which they can not obtaine by force.

3 I pray thee whosoeuer thou art that dost so, what commoditie or profite canst thou attaine of this deceipt?

4 Yet I graunt that the darres of the deceitful tongues are verie sharpe, & that the woundes that are made through the burning there of, are as hardly extinguished, as the coales of Iuniper

5 Woe is me that I ſhoulde continue ſo long baniſhed foorth of my countrie, amongeſt ſo prophane and cruell men of Meſeck and Kedar.
6 Oh, moſte long and moſt greuous continuaunce vnto my ſoule with theſe men, ſo far from all peace and tranquilitie.
7 For I though I ſeeke nought but peace, yet the more I goe about to paciſie them, ſo much the more do I kindle their hatred and enimitie.

PSALME CXXI.

The Argument.

The people of God is brought in, in this Pſalme, being entred into the iourney, and turned their eyes to the mountaines of Iudea, in the vvhich the citie did lye ouerthrovven, after the example of Daniel vvhich is deſcribed Dan. 6. And furthermore comforting themſelues againſt the difficulties of ſo long & troubleſome a iourney, by repeating a like example of the mercie of God, vvhen he did defende his people brought foorth of Egypt, vvith a cloude in the day time againſt the burning of the ſunne, and a piller of fire againſt the diſcommodities of the night. Nowe ſeeing that all theſe thinges are the figures of that ſpirituall helpe, vvherevvith the ſonne of God doth merueilouſly preſerue his Church traueiling in this vvorld, and alſo are ſo many pawnes & pledges that nothing ſhall vvant vnto vs in this life, vvhatſoeuer is required to the neceſſitie therof, though in the moſt barren vvildernes it may eaſily be perceiued thereby, howe neceſſarie the doctrine contained in this Pſalme, is to all the Godly.

THE PARAPHRASIS.

1 O Yemountaines, I turne mine eies to you in theſe difficulties otherwiſe intollerable, I labour to come vnto you I ſay, from

from whence I onely truſt, that helpe will come to me.

2 Euen vnto the Lorde, who ſeeing hee is the maker of the heauen and the earth, he hath not encloſed his kingdome within thoſe mountaines, as it were certaine bounds, but yet hee hath choſen thoſe mountaines vnto him ſelfe, frō whence he might ſhewe forth vnto vs a ſigne of his preſence and mercy.

3 Wherefore he will neuer ſuffer, that in this iourney thou ſhould ſoſtumble, that thou ſhould fall, or be compelled to goe backe, and though many doe lie in waite for thy deſtruction, yet he preuenting all daungers, will be our watchfull keeper.

4 For ſeeing that he hath taken in hand, freely and of his owne care to defende his Iſrael, he will not once ſlumber, much leſſe will he be ſo deepe in ſleepe, that he will ſuffer you to be oppreſſed.

5 Therefore let this be as a thing certainly determined vnto thee, and be thou confirmed with this only hope in al diſtreſſe, that the Lorde is thy keeper, thut the Lorde is a ſhadow for thee againſt al ſtormes, and that he is preſent by thee, andwill neuer faile thee,

6 And as he was preſent of olde, when thou returned out of Egypt, ſo nowe alſo that he wil be preſent with thee, againſte the heate of the ſunne in the day time, and againſt the noyſome humours which the moone vſeth to raiſe in the night time.

7 Finally the Lorde will preſerue thee ſafe againſt all diſcommodities, he I ſay, will defende thy life.

8 And to conclude, which way ſo euer thou ſhalt

ſhalt go, he will be with thee, when thou goeſt forth into one place, and wil be with thee when thou goeſt into an other place, neither in this iourney onely, but for euer, he will guide and gouerne thee.

PSALME CXXII.

The Argument.

The people of God are brought in, in this Pſalme reioycing one vvith an other, for the reedifying of the citie, vvhich either vvas ſtreightvvay to be begonne, or elſe already begun, and therevnto dravving this Pſalme, vvritten by Dauid afore times, vvhen that that citie vvhich shoulde be both the ſanctuarie of God, and alſo the heade of the kingdome, vvas firſt builded. And verily thus vvas the double dignity of that city, ſo yet that the ſanctuary vvas manifeſtly preferred to the ciuill pollicy, ſeeing this vvas a benefite generally common vnto the Church of God, euen vvith many prophane people, but the other vvas a proper and peculiar bleſſing vnto the Church. Onely (vvould to God) that the cities and ſtates to vvhome that is giuen from God a boue in our memory, vvould acknovvledge and carefully keepe both theſe giftes.

THE PARAPHRASIS.

1 O Happy & ioyfull tydings, the houſe of the Lord ſhal be ſanctified, into the which we ſhall go.

2 We wil go to viſite thee, and wil ſtand in thy portches O Ieruſalem.

3 Neither ſhalt thou nowe ſeeme like a village diſpearſed, thy houſes being ſcattered here and there, but built vp with houſes ioyned one to another like a city.

4 But eſpecially that that people which is holy vnto God, might aſſemble together by tribes, after

after the manner appointed of God, to celebrate the name of the God of Iſraell.

5 Furthermore becauſe that the tribunall ſeates, I meane the tribunall ſeates are there placed of God for Dauid and his poſterity, to miniſter iuſtice to euery one

6 Wherefore ſeeing the ſafety of the whole people ſeemeth to conſiſt in the preſeruation of this city, go to, let vs pray for Ieruſalem, and for the ſafety and welfare of all them, that loue and fauour it.

7 Be thou at peace within & without, and filled with all māner of good things on euery ſide round about thy towers.

8 Neither doe I powre forth theſe prayers, for thy ſafety without cauſe, ſeing the preſeruation of all the families of our nation is ſet in thee.

9 Finally ſeeing the Lorde our God hath ſet his houſe in thee, that his pure worſhip might be exerciſed there, I will labour to preſerue and to amplifie thee with as greate care as is poſſible.

PSALME CXXIII.

The Argument.

The vveake people of God is brought in in this Pſalm praying moſt earneſtly vnto the moſte mighty and mercifull God againſt the infinite iniuries of the mighty gouernours of the countries about them, the vvhich hiſtory is aboundantly vvritten in Ezra & Nehemiah, & vvould God that the Church vvould vſe the ſame counſell and remedy in theſe our times, moſte like vnto theirs.

THE PARAPHRASIS.

1 ALthough all thinges are contrary vnto me in the earth, yet will I not diſpaire, but I doe lift vp the eyes both of my mind and

and body vnto thee, that ſitteſt in the heauens.

2 For vnto whome ſhoulde the ſeruantes rather flee, then vnto the helpe of their maiſters? and to whome ſhoulde the handmaidens, rather turne to deſire ayd, then at the hand of their myſtreſſe? therefore euen ſo doe we caſt our eyes, & looke vnto the Lord our God, and will not ceaſe before he haue compaſſion vpon vs.

3 Go to yet O Lorde haue mercy, I ſay haue mercy vpon vs, for truely nothing can be imagined more contemptible then we.

4 And we are filled enough and more then enough with the ſkoffes and reproches of theſe mighty men, that are moſte prowde.

PSALME CXXIIII.

The Argument.

Like as in the former Pſalme the people as it were, fainting vnder the burthen, did lament and ſigh, euen ſo nowe it is brought in, reioycing and giuing God thankes, being erected in faith, both for that they had receiued a more comfortable meſſage from the kings of the Perſians, & alſo that they had eſcaped the conſpiracies of their enimies, by the prayers, wiſedome, & fortitude of Ezra and Nehemiah: and we haue ſeene many ſuch like examples of the goodneſſe of God, in this our age howe miſerable ſoeuer, and our poſteritie doubtleſſe in their time ſhal beholde the ſame.

THE PARAPHRASIS.

1 LEt Iſrael now confeſſe & frankly publiſh, that without the Lorde, who was preſent with vs that were deſtitute of all mans ayde.

2 Without the Lord, who is preſent with vs that el were vtterly loſte, when men roſe vp ſo ſpeedily againſt vs.

3 Doubt-

3 Doutleſſe they'had ſwallowed vs vp quick, their rage was ſo furiouſly kindled againſt vs.

4 I Say they had already ouerthrowen vs like moſte violent waters, and would as it were haue carried vs quite away, being ouerwhelmed with the vehement force of a ſwifte ſtreame.

5 The moſte tempeſtuous ſtormes woulde euen then haue couered vs that were caſt downe.

6 Prayſed be the Lord, that hath forbidden & letted that theſe ſauage & cruell beaſtes taking vs in their pawes, and tearing vs with their moſt fierce teeth, doe not deuour vs.

7 Verily our life is ſaued, like a byrde that is deliuered from the net of theſe foulers, truely their ſnares are broken, and we are deliuered.

8 And we muſte attribute this whole benefite to the bounty of the Lord alone, who is the maker both of heauen and earth.

PSALME CXXV.

The Argument.

The citie being nowe at the length repayred, and the pollicy againe eſtabliſhed, the people again is taught, vpon vvhat foundation it ought to reſt hereafter, by an argumẽt drawen of the ſcituation of the city vvhich vvas a figure both of the powver of God, & of his fauour already declared, vvhich vvould moue him, that he ſhould mitigate euen his ſeuerity vvith moſt moderate correction. But this is added, that this thing belongeth to them onely, vvhich teſtifie their religion in deede, vvhereas all others ſhall ſuffer iuſt punishment, none other vvaies then the heathen gentiles although they did dvvel in the middeſt of the city of God.

THE PARAPHRASIS.

1 AS vnmoueable as we behold the very hill of Zion to ſtande through his greate and heauy

heauy maſſe, ſo certeine doe aſſure them to be (who ſo euer doe truſt in the Lorde) that they ſhall neuer fall downe.

2 For like as we ſee the very city of Ieruſalem compaſſed round about with mountaines, ſo the Lorde ſtandeth round about his people on euery ſide, & will neuer forſake them.

3 And if at any time that yron ſcepter of cruell tyrants do ly vpon the ſhoulders of the godly, yet certainely it ſhall not remaine vpon them for euer (as we haue oftentimes found by experience) leſt peraduenture thoſe that before gaue themſelues to liue iuſtly, at the length being driuen thereto by diſpaire, be carried away alſo to liue in ſinne licentiouſly.

4 But thou O Lorde, as thou haſt done hitherto, continue to defend the good, and them that loue vertue, and to bind them vnto thee by newe benefites.

5 And ſurely he wil doe ſo, but if any of theſe whome the Lord doth account among his people ſhal turne from the right way vnto wickednes, let thē know that it will come to paſſe, that he will carie thē away to iuſt puniſhment, howſoeuer they wraſtle againſt it, none otherwiſe thē he vſeth to do to the prophane & other moſt wicked men, but the true Iſrael ſhall enioy a ſtable and ſure tranquilitie.

Psalme CXXVI.

The Argument.

The people of God being reſtored at the lēgth from Babilon, doth thankfully acknowledge, ſuch a notable newe birth, & prayeth for the reſidue of the exiles, which were more ſlacke, & in the end were punished for their ſlackneſſe: and ſetteth forth that there is nowe, and ſhall be hereafter, a ioyfull iſſue,

of

of those miseries wherewith the Lord doth chastice and try hus. So it becommeth them at this day which haue escaped out of the bondage of Antichrist, and are come to that place where the pure worship of God is exercised, to pray for them continually which sticke still in that myre, and to prepare them selues vnto newe battels chearefully, when it shall please God.

THE PARAPHRASIS.

1 WE must needes graunt in deede, that this benefite of God is so great, that when the Lord did bring vs out of this miserie and so long captiuitie, after such a maruellous manner, and so aboue all expectation, in such a straunge time, we thought in our selues that we were in a dreame.

2 Then began the mouthes to be filled with laughter, then began the tongue to testifie gladnesse, then began all the people with admiration to say, Doubtlesse the benefit of the Lord is maruellous toward these men.

3 And surely so it is, for if euer at any time before, this worke of God is maruellous towardes vs, neither do we reioyce without cause:

4 But thou O Lord, that our ioy may be full & stable which thou graunteſt vnto vs, bring again the others also, and refresh them, being burnt vp with the heate of that most miserable captiuitie, euen as though thou shoudest send vpon the dry countries of the South, riuers of waters.

5 Howe so euer it is, the thing it selfe declareth vnto vs, that it is by thy singular benefite, that they which doe sowe with teares, should reape with ioy.

6 So see we it to come to passe sometimes amongest the husbandmen, who when in scarsitie

they go to and fro in the field, ſowing their ſeed, taken out of their barnes not without teares, yet contrariwiſe, in the time of harueſt they goe out and returne reioyſing, euen laden with heauie ſheaues.

PSALME CXXVII.

The Argument.

Seeing that the Hebrue title giueth this Pſalme vnto Salomon, it appeareth that it vvas vvritten, and deliuered vnto the people after the Temple vvas builded, and religion eſtablished, that the people might acknovvledge ſuch a beneſite of God, by the eſtabliſhing vvhereof the vvhole ſafetie of the nation did ſtand, not in the ſtonie temple, nor in the outvvard rites onely, but that euery one ſhould conſecrate him ſelfe and his familie vnto God. Therefore vvas it vſed againe after the returne from captiuitie, and after all thinges vvere reſtored, for iuſt cauſe, that the people of God being nevve borne againe, might be taught vvhich is the true foundation both of the gouernement domeſticall and politicall, and by vvhat meanes that happie ſtate might be preſerued, vvherevnto they vvere come after ſo great miſerie by Gods ſingular mercy. And this is the ſumme thereof, that families and cities doe ſtand by religion, and the true vvorship of God, neither that any handicraftes do profite aright vvithout religion, either yet any labours vvherevvith the citizens doe exerciſe them ſelues, and that the godly families are the true ornaments of the cities, of the vvhich matter though both the Philoſophers and lavvmakers haue taught certaine things, yet dare I affirme, that this only Pſalme is to be preferred to all the bookes of them all, euen to be conſidered by mans reaſon, both for the vveight of the ſentences, and the eloquence of the vvordes: and oh happie ci-

tie,

tie, vvhich doeſt ſet forth this example vnto thee. But vvhere ſhalt thou once be ſeene in the vvhole vvorld?

THE PARAPHRASIS.

1 BY the ſingular benefite of God verily is the citie reſtored, and the walles thereof are repaired togither with the priuate houſes, and we ſee the fieldes tilled, and the villages and townes euery where erected: finally, we ſee the families encreaſed with children, but whereto ſerue all theſe things without the true worſhip of God? wherefore it is neceſſarie, that you turne the eyes of you mindes vnto this thing both publiquely and priuately, for it is God that muſt build both the families, which elſe ſhal fall to nought, and it is he that muſt keepe and defend the cities alſo, which elſe ſhall ſtande for a time to their great dammage, or ſtraitwayes be deſtroyed.

2 For although the maſters haue wiſe, ſkilful, and diligent ſeruants, and the citie be full of ſuch men, which caſting off all idleneſſe, doe all ariſe vp to their labours, as ſoone as it is light, and in the euening after moſt great labours, take a niggardly and ſlender repaſt (which is the iuſt puniſhment of couetous men) yet is all this labour ſpent in vaine, vnleſſe that God doe fauour theſe labours, and the commodities which are taken hereby. But verily the Lorde doth graunt moſt mercifully as with pleaſure, all things neceſſarie vnto his, not yet being idle, but ſo laboring, that they neither torment them ſelues with diſtruſt, nor with couetouſneſſe, nor with any other affections which are the tormentors of man life.

3 Hereof is that offspring of children, the ſeed of cities, not by chaunce, nor onely by force of

nature, not by labor or induſtrie, but as the matter is plaine to them that are not altogether blinde, they are giuen to the fathers by the goodneſſe of the Lord.

4 This is an other benefite of God, when the children being giuen by God, are of good health, and ſo ſtrong in the floure of youth, that thou maieſt account them like dartes, caſt out of the hand of ſome mightie man.

5 Happie is that man that hath his quiuer full of ſuch arrowes, who ſhall not want defence if any make ſtirre againſt him.

PSALME CXXVIII.

The Argument.

This Pſalme pertaining to the ſame purpoſe vvith the former, euen that the people of God being againe reſtored, ſhould vnderſtand and haue ſet forth as in certaine tables vvhat vvas their duetie, is vvholy economicall, that is, for priuate families, and it doth teach tvvo chiefe and principall preceptes of the right gouernement of the familie, to vvit, the feare of God openly teſtifyed, and diligent labour of the body: of the vvhich tvvaine, the one part doth binde all the godly vvithout exception, but this latter part is ſo to be taken, not as though bodily labour vvere commaunded to euery one, but that vve may knovv, that idleneſſe and ſlothfulneſſe is forbidden vnto all not that euery one hath ſtrength of body or vvit, particularly attributed vnto him, vvhereby he may get his liuing, or may vſe the thing rightly that is already gotten. But this alſo is to be obſerued, that all men are here ſpoken vnto, as though they vvere married, becauſe this is the ordinarie vocation from the vvhich hovve vnlavvfull it is for a man vnaduiſedly to depart (much leſſe to ſay, that the diuelish vovves are any vvhere approued of ſole life, either

in

in the ſcriptures, or in the example of any) the miſerable condition of them doth declare, vvhich haue transfourmed the vvorld into a Sodome and Gomorrha, or euen into ſome vvorſe thing.

THE PARAPHRASIS.

1 THis is the right way to lead a bleſſed life, that a man knowe the true worſhip of God, and liue accordingly.

2 For who ſo euer thou art that doeſt thus, although thou be in ſo poore eſtate, that thou muſt liue vpon thy handy labour euery day, yet GOD will bring to paſſe, that thou ſhalt haue a competent liuing thereby, and he will graunt vnto thee, that thou ſhalt ſo liue well, and happily.

3 Yea, he will cauſe thy generation to ſpreade alſo, for thy wife ſhall be like a fruitfull vine in thy houſe, euen bringing foorth moſt pleaſaunt fruit vnto thee, whome thou ſhalt ſee placed in order at thy table, like Oliue braunches,

4 Beholde therefore, thus will the Lord bleſſe all them that feare him.

5 The Lorde I ſay, will bleſſe thee from the towre of Zion, who ſo euer doeſt thus behaue thy ſelfe, and he will bring to paſſe, that thou ſhalt ſee Ieruſalem flouriſhing, ſo long as thou doeſt liue.

6 And thou ſhalt then beholde both thy offspring to be ſpread abroad at home, and alſo publiquely Iſrael to enioy great peace and tranquilitie.

PSALME CXXIX.

The Argument.

The people of God being reſtored after ſo many calamities, giueth thankes vnto God for ſo great benefites, as the onely authour of them, and promiſing them ſelues the ſame in time to come, doth contrariwiſe

foreshewe that a certaine deſtruction doth hang o-ner their enemies.

THE PARAPHRASIS.

1 GOe to, let Iſrael nowe ſay by iuſt cauſe, theſe haue vexed me often times from my verie youth.

2 They haue vexed me often times from my youth, yet coulde they not ouercome me, as it is plaine by experience.

3 For they verily, I graunt haue wounded me, as it were plowing ouer me, and drawing long ſorrowes on euerie ſide.

4 But that moſt true and iuſt aduenger of his, euen the Lord, hath cut in ſunder at the length, all the bandes of the wicked.

5 Thus certainly all the enemies of Zion being filled with ſhame, ſhall turne their backes, their interpriſes being fruſtrate.

6 And they ſhall be proude in ſhew and floriſhing for a little time, but they ſhall be like the hearb that groweth on the toppe of the houſes, which withereth before it come to the higheſt.

7 The which neither any man doth ſheare by handful, neither doth he lay it in order by handfuls which heapeth vp the harueſt,

8 Neither for the cauſe thereof ſhall the paſſengers at any time, crie vnto the reapers, the Lord bleſſe you from heauen with moſt plentiful harueſt, and by the power of the Lord, let your labours haue good ſucceſſe.

PSALME. CXXX.

The Argument.

The people of God being carefull to retaine the poſſeſſion of their countrie and citie reſtored yet truſting to the promiſes of God, and his mercie, vvhereof they had experience, doth comfort themſelues in the

Pſalme

Pſalme, vvhich vvas counted aforetime amongeſt the penitentialls, that is, amonge thoſe Pſalmes vvhich they vſed to ſing vvhen the penitent perſõs vvere publikely reconciled vnto the aſſembly of the Church, the vvhich aftervvard the Romaniſts apply edfolishly to the praiers for the dead, by no more probable pretence as I thinke, then becauſe it is ſaide in the beginning de profundis clamaui, *that is, out of the depth haue I called, ſo greate vvas the povver of the ſpirit of errour many yeares.*

THE PARAPHRASIS.

1 O Lorde I crie vnto thee from the deepe botome of my heart, and from the deepe goulfe wherein I am plunged.

2 Heare me O Lorde, that call vppon thee, & giue eare to my loud ſounding prayers.

3 I graunt O God that I haue deſerued al extreame puniſhment, for what can I elſe ſay? but if thou O Lorde do marke our ſinns, who is able at any time to abide thy moſt iuſt wrath?

4 But the matter ſtandeth farre otherwiſe, for elſe could ther be no worſhip of thee any where amõgſt men: therfore doth thy mercy ouercome the ſins of men: for thou haſt found out & deliuered vnto vs the meanes of attaining thy fauour, that thou mayſt be acknowledged and reuerenced among men.

5 Wherefore though I be moſt wicked, yet waite I for the helpe of the Lord, I waite aſſuredly for the helpe of the Lord I ſay, for he hath teſtified by his word, that hee will helpe mee wherevnto I truſt vndoubtedly.

6 Therfore there is no night watcher, no man I ſay that watcheth in the night, that looketh for the dawning of the day more deſirouſly, or more aſſuredly, then I doe looke for the comming of

the Lorde to helpe me.

7 Goe to then O Iſrael waite vppon the Lord with aſſured hope, vpon the Lord I ſay moſt mercifull, and whome thou haſt experienced ſo oft to be thy deliuerer and aduenger.

8 This is he doubtles who will deliuer Iſrael now alſo, and forgiue him all his ſinnes at once.

PSALME CXXXI.

The Argument.

This Pſalme compared vvith the hiſtorie of Dauid vvhervnto it is applied in the Hebrevve title, doth ſet forth a plain example of true modeſtie, vvhich they commonly call humilitie, euen of that man vvhich fearing God, and diſpiſing no man, doeth remaine vvithin the boundes of his calling, and aftervvard this ſame Pſalme is appointed to the people being returned, that like as in the former Pſalme they vvere admonished that they ſhould not be diſcouraged in aduerſitie, ſo contrarie vviſe they ſhold take heede vnto themſelues, leaſt they ſhould vvaxe proud in proſperitie.

THE PARAPHRASIS.

1 I Take thee to witnes O Lorde, againſte the ſlaunders of all men, that I neither laboured that I ſhould be brought vnto this dignity, nor that I am nowe proud being promoted by thee therevnto, nor that I haue bent my eyes to high thinges, nor that I haue entangled my ſelfe willingly with great thinges, whereby I might winne vnto me the opinion of excellencie, or vnto ſuch thinges as were aboue my capacitie.

2 But contrarily, vnleſſe I haue bene content with my ſtate, and haue ſtayed my minde to depende wholy on thee, as they teach the wained infant to forget the nourſe and to regarde the mother alone, vnles I ſay, I haue ſo behaued my

ſelfe

ſelfe, as the wained infant, let me in deede be refuſed of thee.

3 So thou Iſrael alſo reſt in the Lorde alone, both now and afterward for euer.

PSALME CXXXII.

The Argument.

Salomon conſecrating the temple vnto God 2 Chro. 6. did vſe three verſes of this Pſalme, in the laſt end of his prayer, euen in the ſame vvordes, vvhereby it is plaine, that this Pſalme vvas aftervvard very notorious and famous, the vvhich Dauid then did vvrite, vvhen he had found a platt vvherein hee might builde the temple of God, and did ſet before him euen then, that time, vvhen the arke vvas to be brought into the temple it ſelfe being built. VVherefore vvhen the temple and ſeruice of God vvas reſtored after their returne, it vvas vvorthily vſed againe and ſong (as it is verie probable vvith the Pſalmes of the Aſcention, both before it and after it, in that ſolemnitie vvhich is deſcribed Nehe. 12. and it containeth a plaine rehearſal both of the promiſe of the kingdome of Dauid, and of building the temple, and of a moſt full ſetting in order of the Leuiticall Prieſthood: both the vvhiche, it is manifeſt to haue beene figures, both of the kingdome and of the Prieſthoode of Chriſte, euen as Dauid him ſelfe vvas a ſhadovve of very Chriſt: for the vvhich cauſes this pretious Pſalme muſt alvvayes be vſed in the Church, by vvhoſe teſtimonie our faith alſo may be confirmed. VVe learne further by this Pſalme the viſible notes of the true Church, that is to ſay, the vvorship of God, chiefly in tvvo pointes, to vvit, to conſiſt in the ſincere preaching of the vvord of god, & the lavvful miniſtring of the ſacramentes, and againe vvhich is the true vvorde of God, and vvhich be the verie

true ſacramentes: euen they vvherein Chriſte the true and onely ſauiour is ſet foorth vnto vs, euen ſo as he himſelf hath declared him ſelf vnto his Church and all the vvill of his father moſt fully concerning our ſaluation, both by him ſelfe, and by his prophets, and Apoſtles. Finally vve are taught by this Pſalme, that the bleſſings both of this life, and the other are ordained for the godly by God, and that all the enterpriſes of the vvicked ſhall come to nought. and howv carefully vve are bound to pray for the ſpreading of the kingdome of Chriſt, and for the preſeruation of thoſe common vvealthes, vvherein harboure is giuen to the Church.

THE PARAPHRASIS.

1 O LORD let it be ſeene, that thou art mindefull of the promiſes, wherewith it pleaſed thee to binde thy ſelfe vnto Dauid, and out of what great miſeries thou haſt deliuered him, not for this purpoſe verily, that thou ſhoulde deſtroy him afterwarde, but that thou ſhoulde performe the promiſes made vnto him.

2 For he againe hath bound himſelfe to thee, with an oth, being the Lord and mightie God of Iacob, and therefore a moſt ſeuere puniſher of periurie, euen in theſe plaine wordes,

3 If I enter at any time into my houſe, if I ſhall at any time goe to my bed:

4 If my eyes ſhall take any ſleepe, or my eye liddes wincke,

5 Before that I haue found out the ſeate of the Lord, which the mightie God of Iacob may inhabite:

6 Beholde then hitherto this ſeate hath beene changed from time to time, for it was ſometime, as we haue heard ſay, towardes Ephrata, euen in Silo

Silo which is nowe deſtroyed, and there was a time when we did finde it in the fielde of Iaer.

7 But now hauing found a place at the length where it may remayne, we will go thether, and there will we worſhip him at his ſeate where he hee ſitteth, euen falling downe before his holy Arke.

8 Goe to then O Lorde, come vp into that place in the which thou maiſt make no ſhort abode as before, but where thou maiſt remaine as in a ſtable habitation, euen the Arke (which is a ſure token of thy power) being there placed.

9 Therfore let the prieſtes which be conſecrate vnto thee, and are bewtified both with pure doctrine and holy conuerſation, execute their office duely, and thoſe that haue receyued benefites of thee, ſinge here a triumphe vnto thee.

10 Thou being mindfull of thy promiſe made vnto Dauid thy ſeruant, preſerue here the kingdome eſtabliſhed by thee in his poſteritie.

11 For thou haſt ſworne vnto Dauid O Lord by a ſure & vnchangeable decre in theſe words I will place one that ſhall be borne of thee in thy throne.

12 And if thy poſteritie ſhall keepe my couenaunt, and the ſtatutes which I ſhall teach them, I wil ſet vpon thy throne their poſteritie alſo, as one ſhall ſucceed an other for euer.

13 For the Lord hath choſen Sion vnto himſelfe, & hath apponted it to be his ſeate, (becauſe it ſo pleaſed him) euē in theſe plain words.

14 This ſhall be my euerlaſting reſt, and here will I dwell as in a place acceptable vnto mee, becauſe it ſeemeth ſo good vnto me.

15 I will prouide for her vitayle moſt diligently

ly, & if there ſhall be any pore there, I will neuer ſuffer them to want foode neceſſary for this life.
16 I wil defend on euery ſide my holy miniſters chiefly, vnto whome beſides no poſſeſſions are giuen, and I will dayly giue occaſion of new ioy to them, that I haue taken in hand to defend.
17 There will I cauſe that the toppe of Dauids head ſhal be lifted vp to be ſeene more & more, and if at any time his ſtrength be diminiſhed, yet ſhall it ſpring vp againe, the brightneſſe of the kingdome that can not be extinguiſhed, whiche is there ſet vp by me, ſhall ſhine like a firebrand and ſhall once lighten the whole world.
18 And all his enemies verely ſhall bee filled with ſhame, but his crowne ſhall flouriſhe in the end with moſt great glory.

PSALME CXXXIII.

The Argument.

Dauid vnto vvhome this Pſalme is attributed by the Hebrue title, did vvrite it vndoubtedly, vvhē after the ciuil vvarrs of eight years ſpace, al the tribes cāe togither to annoint him their king. 2. Sam. 5. 1. Chro 11. euen that he might exhort them to lay dovvne all diſcorde, and to maintaine mutuall amity vvith all duties both publike and priuate. So then vvas it thought good aftervvard by the repeating of this ſame Pſalme, to beate into all the people the deſire of peace, as a thing moſte neceſſary, ſeeing they vvere yet vveake and vvere aſſalted on euery ſide, both by force and by trayterous practiſes, by the gouernours of the nations neare vnto them, vvhich vvere moſte angry againſt them, as apeareth by the hiſtories of Ezra & Nehemiah. And it containeth an excellent & meruellous elegant praiſe, not ſimply of the natural loue & affectiō, not of commō friendſhip vvherof the prophāe vvriters haue ſpokē many things alſo very

very vvell, but of that holy charity vvherof the holy ghoſt only is the authour, vvhich ioineth al the Godly vnto one heauenly father in Chriſte the firſt borne amonge many bretbren. The vvhich knot alſo not euery kinde of commoditie, in regarde vvhereof the poets did adorne peace vvith meruellous epithetons, ſo that they counted it as a Goddeſſe, but all the bebeneſites of God, both of this life and of the life to come do followe it, being euen powred downe vpon vs from him, forth of vvhoſe fulneſſe they are deriued downe vnto the vnder members, cleauing vnto him. VVherefore this charitie or loue is vvorthily compared vvith the heauenly dewe that vve may acknowledge it to be giuen vs from heauen and that freely, and alſo vvith the holy ointment of Aaron, running downe from the head vnto the hem of his garment, becauſe that Aaron vvas a figure of Chriſt our eternall Prieſt, and that ointment did ſignifie the holy ſpirite powred forth vvithout meaſure vpon our head, that is vpon Chriſt him ſelfe, thereby ſanctifying his vnder members, that is, the vvhole Churche, by vvhoſe ſweete ſmell alſo vve are acceptable to our heauenly father, according to that ſaying. Ioh. 14. 21. He that loueth me ſhall be loued of my father & I vvill loue him &c. Iohn, 1. 16.

THE PARAPHRASIS.

1 BEhold how beautiful & happy this change of our ſtate is, to wit, becauſe wee ſee that brethren, which before were at diſſention both in bodies and minds, are now moſt friendly ioyned in hearts. Wherfore I would haue you continually to conſider and marke, that there is nothing either more profitable or more pleaſãt, then your brotherly amity: for beſides that God would haue vs to be borne of one, and the ſame father

father Abraham, the which reaſon is of no ſmall moment, he hath further called and choſen vs out into his family, by the ſame his holy ſpirite.

2 Wherefore this brotherly vnity is plainely like that ſweete baulme ſo pretious, which being powred vpon the head of the high prieſt, and vpon his beard, did flow downe, euen to the hemme of his holy garment.

3 And we may cõpare it with that moſt ſweet & moſt fruiteful dew, which falleth on the moũteines both of Hermon and Zion. For where this concord is of force, there at the commandement of God from heauen, al commodities flow down and remaine for euer.

PSALME CXXXIIII.

The Argument.

After the manifolde ſpeaches perteining vnto the people, at the length a very good end is made vnto that matter, by an exhortation directed vnto the prieſtes & Leuites, ſeeing the vvorship of God, is the vvhole ſumme belonging vnto the Church, therefore the Leuites are admonished for vvhat cauſe they are placed in the Church, not that they ſhould exerciſe dãb ceremonies, but that they ſhuld beſtovv vvhole dates & nightes for the ſaluation of the people, that is, in teaching, declaring the prayſes of God, and in praying.

THE PARAPHRASIS.

1 LO ye bleſſed company, whome the Lorde hath peculiarly choſen out of the reſt of the people, and whoſe miniſtery hee vſeth whiles ye appeare in his houſe before him day and night, firſt execute your office diligently in Gods ſight, carefully labouring to ſet forth his prayſes.

2 Pray vnto the Lorde I ſay, lifting vp your handes

handes vnto his sanctuary, and prayse him which is the principall part of his worship, & the very end of these ceremonies.

3 Then commend the whole assembly of the people vnto God, sending them away, after they haue sincerely offered their sacrifices, and haue bene instructed with holy doctrine, praying that the Lord, who is the creatour of heauen & earth, would enrich them all out of Zion with all kind of blessings.

PSALME CXXXV.

The Argument.

The Prophet doth chiefly exhort the priestes and the Leuites also in this Psalme, as in the former, publikly to set forth the prayse of God: vnto vvhome yet he vvill haue the people to ioyne as to their ringleaders. And the Arguments of prayse are taken partly of the general vvorkes, vvherein God setteth forth both his infinite povver & goodnesse, euē as it vvere to be grooaped, or handled of all men, partly of his speciall benefites that are bestovved of his ovvn people, and he adioyneth an Antitheſis of the Idols at large. And vve ought to confirme our selues at this day still vvith the same Testimonie, and to giue thankes vnto God dayly novv for them also, seeing there hath bene alvvaies, and is stil one and the same Church, as there is one God and one faith, although the couenant be diuers, in the manner & forme of reuelation vvhich God hath made vvith his.

THE PARAPHRASIS.

1 O All ye that are peculiarly appointed to the ministery of the Lord prayse ye, prayse ye the Lord as he hath showed him selfe in deede worthily to be acknowledged.

2 You I say which are appointed to stand and to appeare, euen in the house of the Lorde, and vnto

vnto whome the keeping of theſe courtes of the Lord, is committed.

3 Praiſe God who is very good, and praiſe his name, then the which nothing is more pleaſant.

4 For he hath of his onely goodneſſe choſen Iacob to him ſelfe, as his moſt chiefe treaſure.

5 And to ſpeake no more of theſe ſpeciall teſtimonies of his fauour, why ſhould not I affirme that thing which is moſt plaine and euident, that the Lord euen our God is very great, & although fooliſh men imagine to them ſelues Gods, he is mightier then all their Gods, although we ſhuld graunt that there were ſuch as they do dreame.

6 For ſeeing that theſe men ſuppoſe that there is many gods, ſurely they can make none of theſe almightie, and ſome doe make them idle beholders of things, other do binde them to inferiour cauſes, others faine that moſt vile things, and moſt wicked things are done openly by them, but the Lorde as he hath created the heauen, the earth, the ſea, and all the deapthes thereof, ſo alſo he vſeth them at his pleaſure.

7 By whoſe commandements the cloudes riſing from the vttermoſt partes of the earth, doe miniſter the matter of the firie flames, and of the raynes which burſt foorth thence together, and which bringeth foorth the windes out of his ſtore.

8 And leaſt any man ſhould limit this infinite power of the Lorde within the boundes of naturall cauſes, this is he, which deſtroyed in one night all the firſt borne, both of men and beaſtes in Egypt, the which thing certainely can not be attributed to the order of nature.

9 He alſo ouerthrewe Pharao in Egypt, and all the

the Egyptians, ouer dutifull ſeruants to their king with ſignes and wonders, whereof there is not one which doth not declare the infinite power of the Lord aboue all order of nature.

10 Yea, and not Pharao only and the Egyptians, but he alſo miſerably ſlue many other nations, and their moſt mightie kings.

11 As Sehon king of the Amorites, and Og the king of Baſan, and all the kingdomes of Canaan.

12 Whoſe countries giuen to them before, he deliuered to be poſſeſſed of Iſrael.

13 Wherfore doubtleſſe O Lord, thou haſt gotten to thy ſelfe a name of perpetuall praiſe, neyther ſhall the remembrance of thee be extinguiſhed for euer.

14 And thou wilt chiefly more and more ſet foorth thy glory in the preſeruation of thy people, and in thy louing kindneſſe, that is ſo prone and ready to pardon thy ſeruants.

15 But euen theſe moſt gorgeous and precious images which the ſenceleſſe nations doe worſhip, are nothing elſe but golde and ſiluer, made by the workmanſhip of mā in this or that forme.

16 They haue a mouth and yet are dumbe, they haue eyes, but they ſee nothing therewith.

17 They haue eares but can not heare, and haue a noſe but wanting breath.

18 And verily in this point the workmen and worſhippers of them, differ nothing from them.

19 But ye the ſtocke of Iſrael, praiſe the Lorde, ye the familie of Aaron go before others in praiſing the Lord.

20 Ye Leuites praiſe the Lorde, as many as profeſſe his worſhip, praiſe the Lord.

21 Let the euerlaſting inhabitantes of Ieruſalē ſound forth the praiſes of the Lord out of Sion.

PSALME CXXXVI.

The Argument.

There is the ſame Argument, and the ſame vſe of this moſt magnificent Pſalm as of the other, but the benefites of God both towarde the whole mankinde, and eſpecially beſtowed vpon his Church, are here more plainly ſet foorth, and euery where there is a ſingular verſe often repeated, partly that we ſhould certenly iudge theſe benefits only to come of the moſt liberall bountie of God, partly that we ſhould iudge not only that all things generally, but alſo euen particularly, euery thing is as a teſtimonie and pledge of Gods fauour and mercy to our ſaluation, although this his liberalitie turne to the deſtruction of the wicked. And it appeareth by 1. Chron. 7. that Dauid was the authour of this ſong, the which was ſung with moſt great ſolemnitie both in their high feaſts, and in their triumphant victories, euer repeating this ſingular verſe by courſe, as alſo the hiſtorie of Jehoſaphat doth declare. 2 Chron. 20.

THE PARAPHRASIS.

1 PRaiſe the Lorde for his great goodneſſe, for his mercy endureth for euer.

2 Praiſe the God of Gods, for his mercy endureth for euer.

3 Praiſe the Lord of Lordes, for his mercy endureth for euer.

4 Who by his onely power bringeth to paſſe maruellous thinges, becauſe his mercy endureth for euer.

5 Who hath created the heauens by his infinite wiſedome, for his mercy endureth for euer.

6 Who hath commaunded the earth to ſtand vp aboue the bankes of the waters, being appointed to ſuſtaine and giue nouriſhment to the beaſtes of the earth, and the foules of the aire, for his

his mercy endureth for euer.

7 Who hath created thoſe two great lightes, for his mercy endureth for euer.

8 The Sunne to rule the day, for his mercy endureth for euer.

9 The Moone and the Starres to rule in the night, for his mercy endureth for euer.

10 Who ſmote Egypt ſlaying their firſt borne, for his mercy endureth for euer.

11 And deliuered Iſrael from thence, for his mercy endureth for euer.

12 And that with a ſtrong force, and as it were by lifting vp his arme on high, for his mercy endureth for euer.

13 Who did part in ſunder the Ruſhie ſea (whiche is called the red ſea) that it ſhould lye open vnto the people, paſſing to & fro by multitudes, for his mercy endureth for euer.

14 And led Iſrael through the middeſt thereof, for his mercy endureth for euer.

15 And drowned Pharao and all his armies in the ſame, for his mercy endureth for euer.

16 Who led his people by the waſte wilderneſſe, for his mercy endureth for euer.

17 Who ſtroke great kings with plagues, for his mercy endureth for euer.

18 Who ſlue mightie kings, for his mercy endureth for euer.

19 Sihon king of the Amorites, for his mercy endureth for euer.

20 And Og the king of Baſan, for his mercy endureth for euer.

21 And gaue their dominion to be poſſeſſed by others, for his mercy endureth for euer.

22 Euen to be poſſeſſed by Iſrael his ſeruant, for his mercy endureth for euer.

23 Who when we were oppreſſed, was mindfull of vs, for his mercy endureth for euer.
24 And deliuered vs from our enimies, for his mercy endureth for euer.
25 Who giueth foode to all liuing creatures, for his mercy endureth for euer.
26 Praiſe ye God, the Lorde of heauen, for his mercy endureth for euer.

PSALME CXXXVII.

The Argument.

The holy Ghoſt vvould haue this excellent Pſalme to be extant, (vvhich no doubt vvas made by the Leuites the ſingars in the time of the captiuitie) that he might teach vs very notable things, and neceſſarie to our comfort, to vvit. That there is a time of ſilence vnder the croſſe, vvhen the povver of darknes hath his time, notvvithſtanding that vve muſt retaine alvvayes our conſtancie, not onely in faith, but alſo in zeale, leaſt vve betray the truth vvith our ſilence or forſake our dutie for feare of men. The dogs verily are vnvvorthy to haue any holy thing offred to them, but this ſame thing is not to be diſſembled, that they are dogs, vvhen it ſtandeth vpon the glory of god. & that the oppreſſours of the Church ſhal neuer carrie avvay their vvickedneſſe vnpunished, and chiefly they vvhich doe enflame the crueltie of the mightie men againſt the innocent.

THE PARAPHRASIS.

1 WE being caried away vnto that prophane Babylon, euen auoyding ſo much as lay in vs the ſight of the wicked enimies, did confeſſe with moſt doleful ſilence, euen with aboundance of teares, both our ſinne and our ſorrowe, at the floud of Euphrates, being mindful of Sion.
2 And though we carried our harpes euen to be our comfort in ſo great calamitie, yet ſeeing that

that it ſeemed vnto vs, ỹ we ſhuld rather mourne then ſing in that time and place, we did hang them vpon the ſallowe trees, making no noyſe in the ſight of the Babylonians.

3 When they them ſelues which had drawne vs away into this moſt miſerable captiuitie, outrageouſly mocking our miſerie, did require of vs, that we ſhould delight them with our ſongs, and take againe into our handes the harpes that we had hanged vp: ſpeaking theſe words, Come of, ſing vnto vs thoſe tunes of your Sion.

4 But we did not agree vnto them, bearing moſt heauily this their deriſion, as breaking out into the reproch of the Lord him ſelfe: For with what countenance, or with what conſcience, could we abandon the holy praiſes of the Lorde, to be derided of thoſe wicked enimies?

5 But be it farre away, and God forbid O Ieruſalem, that though we be farre ſeparate from thee, we ſhould forget thee, but let rather euery one of our right handes forget all playing of inſtruments.

6 Let the tong of euery one of vs rather cleaue to the roofe of our mouthes, then that it being vnmindfull of thee, ſhould ſet foorth thy holy name to be derided of them, and vnleſſe ſo long as we ſhall be baniſhed away from thee, we doe mourne ſo long: and againe, that then we begin our ioy, when we ſhall be reſtored vnto thee.

7 But thou O Lorde, doe not forget theſe our vnkinde kinſemen, and with what exhortations they haue kindled the crueltie of the Caldees, when they cryed in the day of the cruell deſtruction of the citie, raſe it, raſe it, euen to the very foundations.

8 But the time ſhall be alſo, when euen thou

O Babylon, ſhalt be deſtroyed, and this thy proſperitie ſhall be giuen vnto him, which ſhall deale with thee againe, as thou haſt dealt with vs.

9 And bleſſed ſhall he be, that ſhall take thy young infantes alſo, and daſh them againſt the ſtones.

PSALME CXXXVIII.

The Argument.

VVhen Dauid had attained to the kingdome, and brought the Arke into the citie, thinking alſo of the building of the Temple, euen propheſying that it vvould come to paſſe, that al the kings of the vvorld ſhould acknovvledge and celebrate this ſo greate a benefite, vvhich vvas fulfilled in the end in Chriſte the eternall ſonne of Dauid. But bicauſe the inſtruments of Sathan vſe commonly to lye in vvaite for none more, then for them that are the chiefe in the Church of God, he adioyneth alſo prayers, as it becommeth vs to doe in proſperitie, to conſider the battell againſt Sathan and the vvorld neuer more carefully, then in the time of truce. And he doeth pray, reſting vpon that certaine foundation of our hope, vvhich is threefolde. Euen that God beholdeth all thinges, that he cheriſheth the oppreſſed, that he is the enimie of the proude, howe ſo euer he ſeeme to vvincke for a time: that vve are the vvorke of God vvithout repentance, and therefore of neceſſitie to be made perfect in due time.

THE PARAPHRASIS.

1 I Will prayſe thee with my whole heart, neither will I be aſhamed to ſing foorth thy prayſes alſo in ſongs, before the aſſembly of the mightie, & before the very Angels that ſtande about thine Arke.

2 I will praiſe thee, in the palace conſecrate

to

to thy maiestie, and I will sing of thy mercy and trueth, because thou hast gotten vnto thee, now at the length most great honor, for that thou hast so merueilously performed vnto me, that which thou diddest promise in thy worde.

3 For thou hast deferred for a space my deliuerance, notwithstanding so oft as I called vpon thee, thou ministring vnto mee an inuincible strength of mind, hast streight ways heard me when I cried.

4 And surely it wil come to passe O Lord, that all the kings of the world, when they shal know what thou hast promised vnto mee, and howe assuredly thou hast performed thy promise made vnto me, they will giue thee praise.

5 Hauing in admiration chiefly this thinge, that thou hast fulfilled thy promises, after such a merueilous manner aboue expectation, confessing therein thy power and glorie chiefly to appeare.

6 In that thou hast declared in deede, that though thou sit in a most high throne, yet doest thou beholde all the base and most low things, and that thou knowest a far off, those that proudly lift vp themselues, although thou may seeme to winke at both twaine for a time.

7 Doubtles although I be inwrapped in the middes of most rough tempestes thou wilt preserue me safe: and laying thine hande vppon mine enemies howe cruel soeuer, thou wilt deliuer me with thy right hande.

8 For thou O Lorde thine owne self wilt fully performe the worke that I haue enterprised by thy authoritie: for this is thine euerlastinge mercie testified by thy word, neither wilt thou leaue the worke vnperfect, which thou hast once

begunne.

PSALME CXXXIX.

The Argument.

This Pſalme doth teach vs vvhen vve are oppreſſed againſt right and equitie, by men of povver, and chiefly for religion, vve muſt alvvayes keepe a good conſcience, and appeale to the iudgement ſeat of God vvho beholdeth the verie hearts, vvhoſe infinite povver is deſcribed in this Pſalme by Dauid vvith great maieſtie.

THE PARAPHRASIS.

1 O Lorde vnto whome I appeale, and whō I can not deceiue though I would, I am throughly knowen and manifeſt vnto thee.

2 For no part of my life is vnknowen vnto thee, whether I ſit or I riſe, yea thou doeſt euen vnderſtande all my thoughtes a far off.

3 And thou obſerueſt narrowly my walking & my lying down, neither is any of thoſe things hidden from thee, which I goe about.

4 For thou knoweſt euen my words O Lord, before my tongue pronounce them.

5 Thou holdeſt me encloſed before and behinde, and as it were compaſſed by thy hande laide vppon me.

6 Thy knowledge ſo high that no man can comprehende it, doth aſtoniſh me aſſuredly with the admiration thereof.

7 Wherefore if peraduenture I be ſo madde, that I go about to flee away from thee, whither I pray thee can I goe, that thou ſhould be ignorant where I lie hidde, and whither ſhall I flye from thy ſight?

8 If I ſhall euen goe vp and flye vp into the very heauens, verily there ſhall I find thee, contra-

trariwiſe, if I lie downe in the cloſe places of the graue, beholde againe there ſhall I perceiue thee.

9 If the ſunne it ſelfe ariſing vp, ſhould lend me his moſt ſwift winges, whereby I might flee euen into the formoſt part of the weſt:

10 That ſame ſhall be euen as though thou thy ſelfe diddeſt lead me thither, and thy right hand will there find me out, and take me

11 And if I were ſo madde that I ſhould perſwade my ſelfe, that the darkenes at leaſt ſhould hide mee, the night it ſelfe ſhall be like a light compaſſing me about, that I ſhall be open vnto thy ſight.

12 For the verie darkenes do not ſo couer any thing, but that thou ſeeſt it fully, yea the night doth ſhine vnto thee, none otherwiſe then light it ſelfe, ſo that there is no difference of light & darkenes with thee.

13 And no meruel, for euen the verie bowels within me, are thyne owne by right and authoritie, becauſe thou haſt made me, and conuered me in my mothers wombe.

14 And this worke ſurely which I behold in my ſelfe, is ſo wonderfull that I am vtterly moſt ſenceleſſe and vnthankfull, vnleſſe I prayſe thee for this cauſe, and profeſſe that thy workes are exceeding merueilous, ſeeing I do perceiue that thing manifeſt ſo to be.

15 Euen then the ioyning of my bones, was knowen vnto thee, when I was formed in ſo ſecrete a place, and was faſhioned in the darke caue, as it were with needdleworke.

16 Euen then I ſay thou diddeſt behold me, when I was yet an vnfaſhioned lumpe without ſhape, and all this my faſhioning, and alſo the

verie time appointed thereunto, was ſet downe in thy booke, before that any part of that workmanſhip was made.

17 Therefore O God, howe doe I preferre the conſideration of theſe thinges before all others, which are ſo great verily, that no man is able once to account the ſumme of them.

18 For if at any time I goe about to rehearſe them, I finde them moe then the ſmall ſandes of the ſea, and though ſleepe come vppon mee thinking vppon theſe thinges, I neuer wake againe, but a newe matter and cauſe of prayſing thee doth offer it ſelfe.

19 And if thou O God determine to exerciſe thy power, and to deſtroye the wicked vtterly, then ſurely ſhall I be free from theſe cruel men,

20 Frō theſe men I ſay, which ſpeak wickedly of thee, ſo great, and ſo proud is the crueltie, not of mine enemies ſo much as of thine, for they abuſe thy holy name.

21 But I as thou knoweſt, becauſe they haue hated thee, doe therefore againe hate them, and doe euen abhorre them, becauſe I perceiue them to riſe vp againſt thee.

22 I hate them I ſay vtterly, and count them for my greateſt enemies, much leſſe will I ioyne my ſelfe vnto them, or can abide to winke at their wickednes.

23 I ſubmit my ſelfe O God in this thing to thy trial, that thou maiſt throughly ſee my heart and vtterly ſearch all my thoughtes.

24 Finally conſider whether I haue prouoked them with giuing any offence, and as thou knoweſt me innocent, ſo preſerue thou me, and gouerne the courſe of my life with thy counſels.

PSALM.

PSAIME CXL.

The Argument.

This Pſalme is of the ſame argument vvith many others, in the vvhich Dauid being brought into great extremities, partly aſſaulted by ſlaunders, partly by open violence, doth declare vvhat is the ſtate of the godly in this vvorld, and to vvhome vve muſte flee for ſuccour: adding moſt ſvveete ſentences, vvherby vve may perceyue vvhat vve muſt ſtay our faith vpon, and hovve the end of all theſe conflictes ſhall be bleſſed in the end to the godly, but vtter deſtruction to the vvicked.

THE PARAPHRASIS.

1 DEliuer me O Lorde from wicked men, preſerue me from thoſe that would do me violence.

2 Who partly aſſayle me by craſte, deuiſing many thinges with themſelues, and partly prepare open force againſt me.

3 Thou wouldeſt thinke they were ſerpentes, whetting their poiſoned tongue againſt me, and aſpes that carrie poyſon in their mouthes to kill men at vnawars.

4 But thou O Lorde preſerue mee, that I doe not fall into the handes of any of theſe wicked men, defend thou me againſt them that doe mee iniurie, and are wholy bent vppon this, that they may caſt me downe miſerablie, and deſtroy me.

5 Theſe proud men haue laide ſnares priuily againſt me, and haue ſpredde their nettes, and ſet their grinnes for me, which way ſoeuer I ſhould goe.

6 But I O Lorde doe holde this point firmely that thou art my God, heare therefore O Lorde my voyce, when I pray.

7 O Lorde my Lorde, thou art he who both

wilt

wilt and canſt ſaue me, and who haſt beene in ſteade of an helmet to my heade, aſſailed with a thouſand dartes.

8 Permitte not I beſeech thee, the wicked to haue their moſt miſchieuous deſires, neither to bring to paſſe that which they goe about, for thereby they will take occaſion to be more and more proud.

9 But rather graunt that the capitaine of them that lye in waite ſo diligently for me, and alſo they their owne ſelues with their capitayne may be ouerwhelmed with that euil, that they haue entended againſt me by their ſlaunders.

10 And ſurely I ſee it will ſo come to paſſe, that euen burning coales comming downe from heauen, ſhall fall vpon them, and they being ſtricken with lightenings, ſhal be caſt headlong into moſt deep pittes, neuer to come out again.

11 For this is an vndoubted thing, that the backbiters and ſlaunderers ſhall neuer continue, and al they that rage with violence bring vpon them ſelues deſtruction by their own wickednes

12 Neither can it be doubted, but that the Lorde will helpe the poore and the oppreſſed.

13 And the iuſt O God ſhall prayſe thy name, and with what force ſoeuer they be aſſalted, yet ſhall they that loue trueth and equitie remaine ſafe before thee.

PSALME CXLI.

The Argument.

In this Pſalme alſo Dauid being moſt greeuouſly vexed, doth pray vnto God vvith great confidence after his accuſtomed manner, but he requireth three thinges chiefly in this prayer, one, that he may bridle his tongue, vvhich vnles it be reſtrayned doeth many times make the matter vvorſe. The ſecond that hee

he do not ioyne himſelfe to the wicked, being ouercome with euil examples or intiſements. The third, that iuſt and moderate reprehenders bee not wanting vnto them.

THE PARAPHRASIS.

1 DEferre no longer O Lorde I beſeech thee, to heare my cry, but rather giue eare vnto me, when I cry vnto thee.

2 Let my prayers be accepted vnto thee, as the ſmel of the incenſe appointed by thee, & let my prayers which I powre out, lifting vp my handes vnto thee, be as the euening ſacrifice.

3 Stoppe my mouth, and locke vp the dores of my lips by the power of thy holy ſpirite, leaſt I do ſpeake any thing raſhly or impatiently.

4 Giue not vp my heart to be gouerned with wicked luſts, leaſt I giue my ſelfe, wholy to euil, with thoſe that are bent to wickedneſſe, either being ouercome with the greatneſſe of dangers, or entiſed by taſting their delicates.

5 But let the iuſt mē ſmite me, the which thing I wil count for a great benefite: and let them rebuke me, & let neuer that excellēt baulme want vnto my heade, wherewith it ſhall not bee hurt. But what neede mo wordes? for it ſhall ſhortly come to paſſe, that I ſhall pray vnto thee in the miſeries of theſe wicked men, euē for them, much leſſe ſhall I be ſwallowed vp by them.

6 And when thou haſt caſt downe headlong the chiefe of them, others which are nowe enemies vnto me, ſhall receiue my words with gentle minds, as acceptable and pleaſant vnto them.

7 In the meane ſeaſon we do lye not onely as dead men, but alſo euen as the hewers of ſtone doe cut here and there the peeces of ſtones, ſo are we ſcattered, and our bones caſt to & fro,

at the mouth of the graue:

8 But thou O Lorde, my Lorde, when I turne mine eyes vnto thee being full of hope, bring me not vtterly to nothing:

9 But rather defend me, leaſt peraduenture I fall into ſnares, and into the nets which wicked men haue layed for me.

10 And ſo doubtleſſe it will come to paſſe, for they ſhall rather fall in the nets of God, but I as it hath come to paſſe hitherto, ſo alſo alwayes hereafter ſhal eſcape without hurt forth of their ſnares.

PSALME CXLII.

The Argument.

The Hebrue title doth ſignifie that this Pſalme vvas made by Dauid, vvhen he vvas cloſed in on euery ſide by Saul, and fledd into the caue of Engaddi, vvhereby it may be perceiued howe great his fauth and conſtancy vvas, as it is declared. 1. Sam. 24. therefore this Pſalme alſo conteineth an excellent example of moſt feruent prayers.

THE PARAPHRASIS.

1 I Crying call vpon the Lord, and crying pray vnto the Lord.

2 I powre forth all my minde before him, I declare vnto him whatſoeuer doth trouble me.

3 And griefe in deede doth bring darkneſſe vpon me, but thou knoweſt what path I ſhoulde holde in theſe rockes of the wilderneſſe, though they haue ſet ſnares round about me.

4 I looke about me hither and thither, but I ſee no man which knoweth me, no refuge appeareth any where, there is no man that thinketh how to ſaue me.

5 Therfore I with crying ſeeke thee onely, thou art my refuge and my portion, keeping me aliue.

6 Ah

6 Ah heare the crie of a man moſte miſerable & vtterly conſumed, deliuer me from theſe enemies much more mighty then I, which doe perſecute me ſo cruelly.

7 Deliuer me from this priſon, that I being compaſſed with the aſſembly of iuſt men, which reioyce that this deluerance is giuen me by thee, may ſing thy prayſes continually.

PSALME CXLIII.

The Argument.

There is ſcarcely any other Pſalme extant, vvherein it is declared more plainely, vvhat moderation vve ſhould vſe vvhen vve are oppreſſed vvith ſlanders. For althogh he that is vniuſtly accuſed that he hath hurt this or that man, be not guilty of that crime in his ovvne conſcience, as it appeareth that Dauid vvas baniſhed vvithout all deſeruing, as a ſeditious perſon, & guilty of high treaſo (vvhich cauſeth him both in other places and in this Pſalm boldly to appeale vnto God, truſting to his innocẽcy) notvvithſtãding vvheras the conſcience before the iudgement ſeat of God doth aboundãty reproue thẽ alſo vvhich are moſt innocent before men, it muſt needes be, that the conſcience here ſuſtein a double perſon, both confeſſing it ſelfe guilty, and alſo ſetting it ſelfe as innocent before the ſame iudgement ſeate: and Dauid doth this thing moſt manifeſtly in this Pſalm, adding a ſentence as notable as any is any vvhere in the holy ſcriptures, vvhereby all and euery man vvithout exception (beſides him onely vvhich vvas borne pure vvithout all ſpot) being conſidered in them ſelues, are condemned of iniury done vnto others, and therefore vvorthy of ſundrie punishments. Aftervvard there is added an excellẽt deſcriptiõ of the battell of faith vvith infidelity, vvhiles the one armeth her ſelfe both vvith the inuincible povver of the moſt

moſt mightie & moſt mercifull God, and alſo with his moſte certeine trueth, declared in his written word: but the other gathering ſtrength of the greatneſſe & multitude of the troubles, wherevnto it ſeemeth that God would neuer offer his. But faith ouercometh in the end, becauſe as the Apoſtle ſaith, we are not vnder ſinne, but vnder grace, that is to ſay, flesh doth not ouercome, but the ſpirite.

THE PARAPHRASIS.

1 O Lord thou knoweſt the goodneſſe of my cauſe concerning mine enemies, therefore I beſeech thee that thou wold deliuer me being an innocent: but again when I conſider who I am before thee, what ſhal I rather do, then intreat thee to turne away thy moſt iuſt wrath, hear me therfore that pray, heare me which pray earneſtly, reſting both vpon thy truth in perfourming thy promiſes, & of thy righteouſneſſe in defending thine owne.

2 Howbeit though I be innocent concerning theſe men, yet deſire I this thing earneſtly, that thou deale not with me thy ſeruaunt by iudgement. For this is plaine, that there was neuer man, neither is there any man, who if he be ſet before thy iudgement ſeate, as he is in him ſelfe, can be found iuſt.

3 But behold I beſeech thee, howe theſe men accoũt me, they haue ſought me vnto death, they haue caſt me downe ſo, that ſcarcely my life remaineth, yea & I am counted of them already, as a putrified carcaſe in the pit of the graue.

4 And what ſhall I here doe, whither ſhall I turne me my God? for I am in minde vtterly amaſed, and I tremble being ſtriken in mine heart, whether I doe looke vpon thee a ſeuere Iudge, or vpon theſe my cruell enemies.

5 How-

5 Howbeit, when I call to memorie how mercifully thou vſeſt to deale with thine, and do not only remẽber thy promiſes, which of them ſelues are moſt ſure, but alſo with howe many notable wonders thou haſt confirmed them, which none was able to worke beſides thee, I take a wonderfull comfort thereby.

6 Wherefore I come to thee with ſtretched out hands, requiring thee to ſend downe thy holy ſpirit, none otherwayes then the earth burnt vp with heate, and gaping euery where, doth waite for the dewe.

7 Heare me therefore O Lord, and tarrie not, for all my ſtrength doth faile me: and now when I am more like a dead man, then a liuing, do not withdrawe thy ſelfe farre from me.

8 But graunt rather, that thy mercy may ſpeedily ſhine as it were a light vnto me, that flee only vnto thee, which may gouerne me wandering in this darknes, ſeeing that I depend wholy on thee alone.

9 Deliuer me O Lord, frõ theſe mine enimies, bicauſe I lye hid vnder thy wings alone.

10 Finally, ſeeing thou art not only God which canſt ſaue me, but alſo art my God, that is to ſay, which haſt teſtified that thou wilt do this thing for me which thou canſt doe, take me from theſe mine enimies, and continue furthermore to teach me both to knowe, and alſo to do, that which is acceptable to thee: leaſt that either my blinde minde, or mine affections, which are by their nature outragious, carrie me out of the way, but rather that thy ſpirit, which worketh al goodnes, may lead me in the right way, the whole courſe of my life.

11 Neither yet do I deſire that thou ſhouldſt re-

ſtore me vnto life which am ready to dye, and brought to deathes doore, as though I did truſt to my owne merites, but that thou maiſt prouide for thine owne glory.

12 Therefore what will be the end? euen that thou vtterly deſtroy mine enimies by whome I am ſo vniuſtly vexed, for thy ſingular mercy, bicauſe I am thy ſeruant.

PSALME CXLIIII.

The Argument.

Dauid being renoumed vvith noble victories, and that not vvithout ſingular courage and ſtrength both of body and minde, as it is knovvne by his hiſtorie, yet in this Pſalme, vvhich doth vvholy agree vvith the 18. he doth ſo giue thankes vnto God, that he doth attribute no more to him ſelfe in vvarlike affaires, then Paul doth in the miniſterie of the Goſpel, vvhē he ſaith, that he that planteth and he that vvatereth are nothing: but that it is God only that giueth the encreaſe. He teacheth all men true humilitie of minde, vvhat great diligence ſo euer they haue vſed in the vvorke committed vnto them. And bicauſe our battell is ſo long as our life laſteth, he giueth thankes ſo for the victories obtained, that he deſireth nevve ſtrength againſt nevve conflictes, vvhich are at hand: giuing a ſingular admonition to take heed, leaſt vve being made more negligent by proſperous ſucceſſe, be ouercome at vnvvares by the enimie. Finally, he doth open the fountaine, from vvhence all good things both publique and priuate doeth flovve, to vvit, the ſincere vvorship of the true God, cloſing vp the Pſalme vvith a moſt magnificent acclamation, the vvhich vvould to God all Common vvealthes vvould earneſtly meditate.

THE PARAPHRASIS.

1 I Doe render vnto thee O Lorde, myne onely ſtrength, the praiſe of all theſe victories by moſt worthy right. For I do attribute it vnto thee, that theſe my hands haue fought ſo valiantly, and that my fingers haue handled my ſworde ſo cunningly.

2 For thou art he by whoſe benefit I remaine aliue, thou art my defence, my towre, my ſauiour, my ſhield, my refuge: Finally, thou art he who only haſt ſubdued all this people vnto me.

3 For I pray thee, what maner a thing is man that moſt miſerable of all liuing things, and moſt full of calamitie, wherfore ſhouldeſt thou regard him, what haue mortall men, borne of thoſe that are mortal in them ſelues, that thou ſhouldſt take care of them?

4 Certainly he him ſelfe is moſt like a thing of nought, and his life is like a ſhaddowe that paſſeth away moſt ſwiftly,

5 Be preſent therefore with me O Lord, without whoſe helpe I periſh, and come foorth terribly from thy heauenly towre, & teſtifie thy preſence with the tempeſtes following thee, & commaund the toppes of the clouds being ſtriken, to caſt foorth ſtormie whirlewinds.

6 Let thunderbolts folow, wherby thou maiſt caſt downe their troupes, let lightenings come thicke gliſtering like dartes, wherewith thou maiſt diſorder their whole armies.

7 Finally ſtretch foorth thy hand, and deliuer me from theſe whirlpooles, euen from the hands of theſe ſtrangers.

8 I do call thē ſtrangers, bicauſe that although they be counted in thy familie, yet doe they nothing appertaine vnto thee, ſeeing their mouth is full of falſhood, and their hands are defiled with

a thouſand deceits.

9 But euen theſe alſo thou wilt driue away, therefore I will ſing a newe ſong vnto thee both with my voyce, and with mine inſtruments.

10 Vnto thee, I ſay, which art the reuenger of royall dignitie, and the defender of Dauid thy ſeruant, euen nowe ready to be ſlaine with the ſword of his aduerſaries.

11 Wherefore deliuer me, and defend me out of the hands of theſe ſtrangers, whoſe mouth is full of falſhood, and his hands full of deceit.

12 For thus (leaſt I be thought to reſpect onely my own commoditie) our ſonnes alſo ſhalbe like the faire plants which growe vp ſpeedily at the very beginning, and our daughters being of a tal and comely ſtature, ſhal be like vnto pillers cunningly poliſhed or carued, wherwith the entries of palaces are ſuſtained.

13 In our ſtorehouſes all kind of prouiſion ſhal abound, many millions of our cattell ſhal plentifully fill our ſtreetes.

14 Our heards ſhal be ſeene to be of a ſtrong & wel knit body, there ſhall no where be any inuaſion of enimies, which ſhould neede to be repulſed with armies, there ſhall no crye be heard thoroughout the cities.

15 O happy people, to whome thou ſhalt giue this thing, O bleſſed is that people, which acknowledgeth the Lord to be his God, & whome the Lord likewiſe acknowledgeth for his people.

PSALME CXLV.

The Argument.

Euen this one Pſalme is moſt vvorthy that all men ſhuld chuſe alſo as a ſquire & rule hovv to giue true praiſe vnto God, for nothing can be ſpoken either more grauely or more honourably, both of the vviſe-

dome,

dome, mercy, iuſtice, and powver of God, teſtifiſed in al his vvorkes, and eſpecially of his ſingular and excellent benefits tovvard his Church, ſo that this Pſalm verily is a perfect example of that ſame reaſonable vvorship of god, vvhich doth continue in the church alone.

THE PARAPHRASIS.

1 O My God, my king, I will highly extoll thee, and celebrate thy name for euer and euer.

2 I will conſecrate all the dayes of my life to ſet forth thy glory, and will amplifie thy name, with ſongs that neuer ſhall haue end.

3 For thou art great O Lorde, and no praiſe is ſufficient for thee, neither can any man attaine to thy greatneſſe.

4 For thy wonderfull workes endure not for one generation & age alone, but as one age ſucceedeth an other, ſo likewiſe muſt ſome men cõmit the memoriall of them vnto others, vnleſſe they will be negligent in doing their dutie.

5 Wherefore truly be it farre from me, that any thing ſhuld be of greater authoritie with me, then that I ſhuld carefully thinke, that the brightnes of thy maieſtie, which ſhineth vnto vs in the very daily vſe of things, and that thy deedes are greater then can be comprehended by the admiration or by the capacitie of all men.

6 And doubtleſſe, though very many be moſt blockiſh and wonderful thankleſſe, yet can there neuer be wanting ſome, which ſhall euen againſt their wills confeſſe, at the leaſt thy terrible power: but admit that other be ſilent, yet I will neuer ceaſe to declare thy greatneſſe.

7 But God forbid that I alone ſhould labor to do this my dutie, for verily there will be always me aſſembly, which will by all meanes teſtifie

the remembrance of thy peculiar goodneſſe, and thy moſt vndoubted promiſes.

8 Namely, that thou art moſt mercifull, and moſt ready to exceeding mercy, and of whome a man may almoſt doubt, whether he be more ſlow to wrath, or more prone to pardon.

9 For is there any thing O Lord, voyde of thy goodnes? Nay, what is there in this whole world any where, which doth not teſtifie thy clemēcie euen in this point, that thou doeſt ſuffer ſo many ages this world, that is defiled ſo ſundry wayes?

10 Therfore O Lord, thou haſt created nothing, nothing was done of thee ſince the world was firſt made, which doeth not euen of it ſelfe ſet forth thy glory: but only thy choſen people doe acknowledge thee, and giue vnto thee due and conuenient praiſe.

11 For theſe alone do know & declare by experience what thy dominiō is, & what is thy power.

12 That is to ſay, the publiſhers of thy moſt valiant actes, committing the glory of thy kingdome to their poſteritie.

13 For in deed, thy kingdome is not limitted in any bounds of time, for that it alwayes endureth one, and vnchangable from all eternitie.

14 And how iuſt and moderate this thy rule is, hereof it is euidēt O Lord, that thou doeſt ſtay vp euery one, howe vnworthy ſo euer, which elſe ſhould fall, and alſo lifteſt vp thoſe that are already fallen downe.

15 And what maner of benefite is this of thine which is common to all, that the life of al liuing creatures is attributed to thee their creator and preſeruer, and thou againe giueſt them nouriſhment in due conuenient time.

16 For what ſo euer hath life, liueth not by any other

other meanes then herevpon, that thou beſtoweſt vpon euerie one, as it were willingly reaching forth thine hand, and compelled by thy alone liberalitie.

17 Neither doth both thy iuſtice, & thy moſt bounteous liberality leſſe appeare in gouerning thoſe things which thou haſt made, and directing thē what way ſoeuer thou wilt, to the end appointed by thee.

18 Yet thou manifeſting thy ſelfe principally, & with a certaine peculiar teſtimonie of thy fauor in defending them carefully, which worſhip and reuerence thee with an earneſt affection of the heart, thou doeſt as it were, neuer depart frō their ſides.

19 In ſo much that they can aſke nothing of thee aright, which thou doeſt not grant them, & alwaies helpeſt them when they crie.

20 And euē as thou ſafely keepeſt al thoſe that loue thee, ſo thou deſtroyeſt all the wicked.

21 Wherefore by good right O Lord I wil declare thy praiſes, euen with a ſounding voyce, and it becommeth all men to whom thou graūteſt the vſe of this life, to doe this thing diligently and continually.

PSALME CXLVI.

The Argument.

The prophet doth exhort all men in this Pſalme to ſet forth the praiſes of God, vvhich cōſiſt cheifly in this point, that all our confidence may be fixed in him alone, as both in a moſt mightie & moſt moderate & eſpecially in a moſt mercifull Lord of all thinges. of vvhoſe both povver, & equitie & clemency, he ſetteth forth ſome notable examples, and thoſe being proued by verie dayly experience.

THE PARAPHRASIS.

1 GOe to yet my ſely ſoule praiſe the Lord.
2 For I haue thus determined to beſtowe the whole time of my life in praiſing the Lord,& to ſet forth my God ſo long as I liue.
3 And this praiſe properly belongeth vnto him,that we fixe our whole confidence in him alone: for whom wouldeſt thou rather truſt? to princes,whoſe glorious ſhow vſeth to daſel the ſight of fooliſh men?But ſeeing euen theſe mortal mē be alſo borne of mortal parents,that is to ſay,hauing neither firme ſtrength nor ſtable will ſafety cannot conſiſt in them.
4 For euen their life conſiſteth in their breath of the which ſo ſone as they are bereaued, the ſoule departing out of their body, they are reſolued againe into duſt, and all their cogitatiōs doe vaniſh away together with them.
5 But O bleſſed is that man which truſteth in the helpe of the God of Iacob, & whoſe whole hope is laide vp in the Lorde his God.
6 For hereby it appeareth euen to blind men, how good and how great his power is,in that he created the heauen,the earth,the ſea,& al things that are comprehended in them:& his excellent goodnes & fidelitie is herein euident,that he neuer breaketh his promiſe.
7 That he doth maintaine thoſe that are vniuſtly oppreſſed,he feedeth the hungrie,and looſeth the priſoners from their bondes.
8 He openeth the eies of the blind,& of ſuch as are vexed for want of counſell, & lifteth vp thoſe that faint vnder the burthen of miſeries, finally the Lord loueth al that loue righteouſnes.
9 The Lord doth defend & nouriſh thoſe that are deſtitute of mans helpe,eſpecially ſtraungers and

and trauellers, the fatherles and widdowes, but vtterly ouerthroweth thē that liue a wicked life.

10 Last of all other dominions are truely trāsitorie, and subiect to destruction, but the kingdome of the Lord alone is euerlasting: thy God I say O Sion endureth for all ages. Praise ye the Lord.

PSALME. CXLVII.

The Argument.

The people did in this Psalme celebrate that most highe benefit of their retourne from Chaldea, vvhich vvas like a newv birth of the Church, chiefly if vve principally regard the vvorship of God, as it is conuenient and the testimonies of the mercies of God are annexed so elegantly described, as nothing can be more excellent, the vvhich though they be generall, yet doe they properly belong to the children of God, because they onely knovv from vvhō they proceede, and giue vnto God his iust praise. Therefore in the end of the Psalme he doth make mention of that most excellent, and great benefit of al others vvhervvith God did binde his Church peculiarly vnto him, euen the knovvledge of his vvil vvhich bringeth saluation: and vvhereas that deliueraunce frō Chaldea, and the gathering together of Israel as the citie of Ierusalem it selfe also vvere figures, the trueth thereof is exhibited vnto vs in deede in the Gospel, there is no doubt, but the Christian Church is much more bound dayly to set forth the benefit of our redemption, vvhereby vve are brought into the heauenly countrie, especially in these our last times, vvherein God hath begonne to gather his Church from the other Occidentall Babylon.

THE PARAPHRASIS.

1 GOe to, I beſeech you prayſe the Lorde, for what ſhould we rather doe, then to giue thankes vnto God, who beſides that he is God, and therefore hath bound all men vnto him ſelf by good right, hath beſtowed vppon vs ſo many peculiar benefites? and again what can be more ioyfull & more to be deſired, then ſuch a teſtimonie of his fatherly loue?

2 For beholde O God thou reſtoreſt Ieruſalē being caſt down, deſtroied, ſubuerted & beatē in to duſt, contrari to the hope of al people, & doeſt gather togither thy Iſrael being ſcattered ful 70. yeares, the which thing the worke it ſelfe doeth teſtifie that thou waſt onely able to do.

3 Thou doeſt comfort them that are vtterly deſperate, thou alſo doeſt heale the deadly woūdes, that none coulde heale, but thou.

4 Euen becauſe there is nothing which thou art not able to do, for thou knoweſt the number of the verie ſtarres, the which as their Lord thou calleſt out by name.

5 O our great Lord, both of infinite power, & alſo of vnderſtanding.

6 And which doth vſe his infinite power nothing proudly or immoderatly, but euen to help the oppreſſed, and to caſt the wicked downe to the ground.

7 Go to then praiſe the Lord, that our GOD both with voice and with inſtruments.

8 Which couereth the heauen with cloudes, from whence he draweth forth the raine to water the earth, and to cloath the toppes of the mountaines with all kind of hearbes.

9 With this foode he feedeth the beaſtes, and noriſheth the yong rauens when they crie, being forſaken of their dammes.

10 Yet

10 Yet is there nothing in vs which ſhoulde moue him to embrace vs, farre vnlike to thoſe which approue an horſe by beholding his beawtie or courage, or that do regard a man that runneth, for his ſwiftnes.

11 For what can he find in any man, which he hath not giuen vnto him before? Therefore all the benefites which are beſtowed vppon them that feare him, and who haue regard onely to his mercy doe proceed of his liberalitie alone.

12 Go to then Ieruſalem, praiſe thou the Lord, goe to Sion praiſe thou thy God.

13 For he doth warde thy gates with barres, he doth cheriſh and multiplie thy familie, thy citizens I meane.

14 He bringeth thee into amity with thy neighbours, he ſeedeth thee with the fine flower of wheat.

15 For he needeth none armies or engynes of warre, but ſo ſoone as he hath declared what his pleaſure is, his commaundement goeth foorth throgh the whole world, like a moſt ſwift poſt.

16 He raineth down the flakes of ſnow as it were wooll from the cloudes, he doth ſprinkle the earth alſo with the ſmal hoare froſt, as it were with duſt.

17 He caſteth out the yce like morſells, and he bindeth together all thinges with cold, that no man is able to abide.

18 And he alſo againe ſo ſone as he commandeth doth melt the thinges that are froſen, and the waters ſtreight way flowe foorth againe as though their bandes were loſed.

19 And theſe things verily doe teſtifie moſt plainely both his infinite goodnes & power, yet ſurely they are nothing in compariſon of that benefite

nefite which he beſtowed vpon his Iſrael, when he deliuered vnto him the doctrine of ſaluation, and the rule to leade his life both godly and honeſtly.

20 Neither is there any nation vnder heauen, with whome he hath ſo dealt, but he hath lefte other men without this moſt true, and moſt iuſt doctrine.

PSALME CXLVIII.

The Argument.

The ſcope and end of this Pſalme moſt full of maieſtie, euen vvriten vvith a heauenly feruencie is (vvheras there be extant ſo many moſt cleare vvitneſſes of Gods vviſedome, of his povver and goodnes as there be things created) to call vpon all thoſe things high & lovv, and of the middle ſort, to ſet forth the praiſe of God vvith common conſent. For though many of them are vvithout both vnderſtanding & ſence, yet they all after their manner although they be ſilent, are ſaide to ſound foorth the glory of God, though men vvhich haue reaſon, and for vvhoſe cauſe they are made, ought properly both in their ovvne name, and in their name to doe this dutie: and chiefly the godly ought to ſet forth continually that incomparable benefite vvhereby they are choſen into the fellovvſhip of the ſonne of God.

THE PARAPHRASIS.

1 GOe to, let them ſounde forth the prayſes of the Lorde, euen from the moſte high heauens.

2 O all ye holy ſpirites the apparitors of his maieſtie, which are diuided into innumerable garriſons, goe ye before others in this his prayſe.

3 Thou Sunne and Moone, and all yee ſtarres ſhining in the heauens ſhewe forth the prayſe of your maker.

4 O

4 O ye moſt high ſphears of the heauẽs, praiſe ye him, & ye vawts of waters which hang on high.
5 Let al theſe things I ſay praiſe the Lord, for they beganne to haue their being by his onely commandement.
6 And they are placed by his appointment in the ſame place and order where they ſtand moſt ſtable, and they are ſet in order with certein ſpaces & bounds which they can not paſſe ouer by any meanes, though they would.
7 And let the earthly things againe anſwere vnto the heauenly, and the creeping wormes in the hollow holes of the earth, and alſo the depthes of waters.
8 And ye flames of lightninges, alſo hailes, ſnowes, vapours lifted vp, hurlewindes, and other tempeſts, which all haue your being, and are moued by his commandement.
9 Mountaines and al hilles, trees laden with fruites, the Cedars mounting vp with ſuch meruellous height.
10 Ye wilde beaſtes alſo, and ye that bee tame, whatſoeuer creepeth vpon the ground, & whatſoeuer flyeth by the ayre.
11 But chiefely both the kings and their people ſubiect vnto them, the princes & the gouernours of the earth.
12 Yong men and olde, yong maides alſo and children.
13 Praiſe ye the name of the Lord, for he alõe deſerueth moſt high praiſe, as he that is more deepe thẽ the very earth, and more high thẽ the heauẽs
14 But this beſõmeth chiefly the people whom God of his vnſpeakable fauour hath conſecrated vnto himſelfe, and brought them into the moſte high ſtate of dignity aboue others, therefore it be

becommeth thoſe that haue receiued ſuch benefites of God to ſet forth his prayſes, euen the poſterity of Iſrael, the which people God hath choſen to be his owne family & houſhould.

PSALME CXLIX.

The Argument.

The interpretation of this Pſalme ſeemeth to be more plaine and more agreeable to the holy hiſtory, if it be applied vnto the kingdome of Dauid, rather then to the laſt times of the captiuity of Babylon. Wherefore in my iudgemẽt the people recouering thẽſelues from ſo many miſeries which they had ſuffered, both in the times of the iudges, and of Saul him ſelfe (both the religion of God being firſt reſtored, and alſo the pollicy ſet in good order) is taught by this Pſalme to giue thankes vnto God, & not to abuſe his ſo great benefites. Wherein Dauid him ſelfe giueth them example, acknowledging the Lord God to bee the king together with them. And as concerning the Muſicall inſtruments here named, it was a part of the ſeruice of the law, which is abolished, notwithſtanding no man vnleſſe ſuch a one as is worthy to be counted amonges beaſts can deny, but that there is a great power both of muſicke when it is ſong, and alſo in inſtruments to moue mens mindes, yet the examples both of the former Church, and the horrible abuſes that ſtraight waies followed, do teach ſufficiently how vnprofitable it is to bring in ſuch muſike & inſtruments into the Church of Chriſt as hath bene of late, and a prophecy is alſo added which the very end did confirme, ſo many victories being grãted vnto Dauid, and the bounds of his kingdome being ſpread, euen vnto Euphrates, that then the promiſe was fulfilled at the length, which was made vnto Abraham, as concerning the figure, for it can not bee doubted, but that theſe thinges were the fi-

gures

gures of the kindgome of Chriſte, & of his ſpirituall victories, & of that horrible iudgemẽt, vvhich ſhal be moſt fully in the end at the laſt day, & vvhich novv & thẽ God executeth vpon all the rebellious.

THE PARAPHRASIS.

1 COme to, al ye that haue receiued benefites of the Lord, ſing vnto him a new and excellent ſong, being deliuered from ſo many, not dangers but deaths.

2 Euen thou O Iſrael delight thy ſelfe in ſetting forth his praiſes, whoſe worke thou art as it were newly formed. O ye citizens of Sion reioyce ye, truſting in the Lord your king and gouernour, which belongeth to none other nation vnder heauen.

3 Set forth his praiſes farre and wide, not onely priuately but alſo publiquely, not onely with voice, but alſo with flutes and Timbrels and with all kinde of Muſicall inſtruments.

4 Euen becauſe it hath pleaſed the Lorde of his infinite mercy to conſecrate this people vnto him ſelfe, and as the matter it ſelfe maketh it manifeſt, when they ſeemed vtterly to be loſt, to make them honourable & of moſte high dignity.

5 Wherfore theſe glorious people vpõ whom he hath beſtowed ſo many benefites do now reioyce and ſhall reioyce hereafter, and with great quietneſſe ſhall ſing a triumph:

6 Prayſing the Lord in deede with their exclamatiõ & cryes, but armed with double edged ſwordes in their handes.

7 Wherewith they may puniſh the prophane gentiles, & auenge the cruelty of the people.

8 And alſo may draw their kinges and nobles bound in chaines and iron fetters.

9 Euen to execute the iudgement appointed and

and commanded by the Lord, and this verely is the dignity and the honour of all them, whome God hath receiued to his fauour.

PSALME CL.

The Argument.

It is probable, that the holy ſinging men of the temple did ſtirre vp one another vvith this Pſalme, full of meruellous zeal. VVe haue ſpokẽ in the former pſalm hovve that it is not expedient that the vſe of this muſick ſhold be reteined in the holy aſſẽblies, vvhich vvas a portiõ of the Leuitical vvorship of the lavv & vvhereof this fruite at the length did ariſe in the dayes of our fathers, that the preaching of the vvord vvas changed into ſonges, not vnderſtanded of the ſingers themſelues, and at the length, that graue and plaine ſinging of Pſalmes, vvhich as I thinke hath alvvayes bene in the Church, hath bene turned into a vicious curioſity.

THE PARAPHRASIS.

1 PRaiſe ye the moſte holy God which ſitteth in that high ſanctuary, praiſe him I ſay, that teſtifieth his infinite power and ſtrength, from that his moſte ſtable pallace.

2 Let the cauſe of his prayſe be vnto you that his greate power, declared in ſo many meruellous workes.

3 Let the trumpet ſound out his praiſe, let the viole & the harps ſound out his glory.

4 Let the timbrels thũder him out, let the fluites whiſtle vnto him, let the virginals ſtriken with the fingers, & the organs blowne with the bellows praiſe him together.

5 Let the high ſoũding Cimballes ſing out his triumph, let the Cimbals I ſay ſound vnto him.

6 Finally what ſoeuer hath breath, let it ſet forth the prayſe of God.

FINIS.

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